



Mc
974.702
N422pat
pt.1
1851312

M. I

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01150 3163

LIVES
OF THE
CLERGY OF NEW YORK
AND
BROOKLYN:

EMBRACING

Two Hundred Biographies of Eminent Living Men
in all Denominations.

ALSO, THE

HISTORY OF EACH SECT AND CONGREGATION.

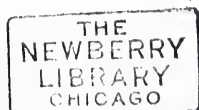
BY

J. ALEXANDER PATTEN.

ILLUSTRATED WITH PORTRAITS ON STEEL.

"LIGHTS OF THE WORLD, AND STARS OF HUMAN RACE."—*Cotter.*

NEW YORK:
ATLANTIC PUBLISHING COMPANY,
1874.



D
29516
.67

Patten, James Alexander.

Lives of the clergy of New York and Brooklyn: embracing two hundred biographies of eminent living men in all denominations. Also, the history of each sect and congregation. By J. Alexander Patten. Illustrated with portraits on steel ... New York, Atlantic publishing company, 1874.

viii, 0 635 p. ports. 25".

1. Clergy—New York (City)

33-22848

Library of Congress

BR560.N4P3

3075

Copyright 1874: 14816

227,7 5:25 140b1

622



Digitized by the Internet Archive
in 2015

<https://archive.org/details/livesofclergyofn01patt>

D 28516.67

ENTERED, ACCORDING TO ACT OF CONGRESS, IN THE YEAR 1874,

BY J. ALEXANDER PATTEN,

IN THE OFFICE OF THE LIBRARIAN OF CONGRESS, AT WASHINGTON.

3075

PREFACE.

THIS volume is respectfully presented to the public as the result of many years of conscientious labor. A collection of the biographical facts relating to the clergy of the cities of New York and Brooklyn, and of the historical information concerning the different sects and churches, when carried to the extent of the present work, necessarily involves a vast amount of research and time. My rule has been, with a few exceptions, to make the acquaintance of each clergyman, and to obtain from himself the facts of his life, and then, by a thorough study of his character and attendance upon his preaching, to prepare myself for writing the personal descriptions and criticisms which are leading features of the book. I have thus taken little second-hand information, but used my own original facts, and the opinions formed by personal acquaintance. The plan has also enabled me to make the biographies correct in their stated facts, and more of personal portraiture than is possible where the subjects are unknown to the biographer. As the sketches were prepared, they appeared serially in two forms of publication (in one of them weekly for several years), and the popularity they uninterruptedly enjoyed was an assured proof of their fidelity to truth and the character of the individuals. It also led to their examination by the subjects themselves, and the pointing out of typographical and other errors, so that in their present form they are, probably, as nearly correct, in all particulars, as is possible. To write the lives of living men is a delicate as well as a responsible task, and I can justly declare that, while I have drawn very close portraits, I have in no measure allowed my pen to be the vehicle of a wound.

Two hundred and sixty-three biographies of the living clergy of New York and Brooklyn have been written. Of

this number two hundred and fourteen were originally published, forty-nine have since been prepared, and sixty-three persons of the original number have removed to other places or are deceased, leaving two hundred as the number in the present volume. Several of those included have died, and others removed while the book is in press, but these are necessarily retained. Each of the sketches serially published has been revised, largely re-written, and brought down to date, and the new biographies are of all the leading clergy more recently called to the pulpits of the two cities. Great care has been given to the accuracy of the historical facts, which will be found reliable and useful for reference in relation to the different sects and churches. An Appendix furnishes various statistical tables of information for the same purpose. The Extracts from Sermons have been selected to show the greatest variety in style of thought and eloquence. In a word, every source of information, in individuals, records, books, and newspapers, has been diligently made use of in the different branches of the work. For the invariable courtesy and assistance which have been extended to me in all intercourse and investigations of this nature, I now express my grateful thanks. In concluding this review of the manner in which I have performed my long task, I venture to indulge the hope that it will be esteemed worthy of continued public approbation.

New York, 1874.

CONTENTS.

| | PAGE | | PAGE |
|------------------------------------|------|-------------------------------------|------|
| Adams, Rev. Dr. William..... | 9 | Elder, Rev. Joseph F..... | 171 |
| Adler, Rabbi Dr. Samuel..... | 12 | Enyard, Rev. William T..... | 173 |
| Alexander, Rev. Dr. Samuel D.... | 15 | Ewer, Rev. Dr. Ferdinand C..... | 177 |
| Anderson, Rev. Dr. Galusha..... | 18 | Farley, Rev. Dr. Frederick A..... | 180 |
| Anderson, Rev. Dr. Thomas D.... | 20 | Farrell, Rev. Father Thomas..... | 182 |
| Armitage, Rev. Dr. Thomas..... | 25 | Ferris, Rev. Dr. Isaac..... | 184 |
| Bancroft, Rev. Dr. Lucius W..... | 32 | Flagg, Rev. Dr. Edward O..... | 188 |
| Beach, Rev. Dr. Alfred B..... | 34 | Fletcher, Rev. Charles..... | 193 |
| Beecher, Rev. Henry Ward..... | 37 | Forbes, Rev. Dr. John M..... | 195 |
| Bellows, Rev. Dr. Henry W..... | 42 | Foster, Rev. Bishop Randolph S., DD | 199 |
| Bjerring, Rev. Nicholas..... | 47 | Foss, Rev. Cyrus D..... | 202 |
| Boole, Rev. William H..... | 49 | French, Rev. J. Clement..... | 205 |
| Booth, Rev. Dr. Robert R..... | 54 | Frothingham, Rev. Octavius B.... | 208 |
| Budington, Rev. Dr. William I.... | 57 | Fulton, Rev. Dr. Justin D..... | 211 |
| Burchard, Rev. Dr. Samuel D..... | 60 | Gallaher, Rev. Henry M..... | 213 |
| Camp, Rev. Stephen H..... | 64 | Gallaudet, Rev. Dr. Thomas..... | 216 |
| Carroll, Rev. Dr. J. Halsted..... | 66 | Galleher, Rev. John N..... | 220 |
| Campbell, Rev. Gawn..... | 71 | Ganse, Rev. Dr. Harvey D..... | 223 |
| Carter, Rev. Dr. Abram B..... | 74 | Geer, Rev. Dr. George J..... | 225 |
| Carter, Rev. Samuel T..... | 77 | Geissenhainer, Rev. Dr. F. W..... | 228 |
| Chadwick, Rev. John W..... | 79 | Giles, Rev. Dr. Chauncey..... | 231 |
| Chambers, Rev. Dr. Talbot W..... | 81 | Gillette, Rev. Dr. A. D..... | 235 |
| Chapin, Rev. Dr. Edwin H..... | 83 | Gillett, Rev. Dr. Ezra H..... | 237 |
| Chapman, Rev. John A. M..... | 88 | Gottheil, Rabbi Dr. Gustav..... | 239 |
| Cheever, Rev. Dr. George B..... | 90 | Hall, Rev. Dr. Charles H..... | 241 |
| Clark, Rev. Dr. Frederick G..... | 92 | Hall, Rev. Dr. John..... | 246 |
| Conkling, Rev. Nathaniel W..... | 95 | Haight, Rev. Dr. Benjamin I..... | 250 |
| Conrad, Rev. Dr. Thomas K..... | 98 | Hamilton, Rev. Samuel M..... | 253 |
| Cooke, Rev. Dr. Samuel..... | 102 | Hanna, Rev. Thomas A. T..... | 255 |
| Cookman, Rev. John E..... | 106 | Haskins, Rev. Dr. Samuel M..... | 257 |
| Corbit, Rev. William P..... | 109 | Hastings, Rev. Dr. Thomas S..... | 261 |
| Cox, Rev. Dr. Samuel H..... | 112 | Hecker, Rev. Father Isaac T..... | 264 |
| Coxe, Right Rev. A. Cleveland..... | 116 | Hepworth, Rev. George H..... | 266 |
| Crosby, Rev. Dr. Howard..... | 119 | Holme, Rev. Dr. J. Stanford..... | 270 |
| Cummins, Rev. Dr. George D..... | 122 | Houghton, Rev. Dr. George H..... | 273 |
| Cuyler, Rev. Dr. Theodore L..... | 124 | Howland, Rev. Dr. Robert S..... | 276 |
| Dawson, Rev. William C..... | 128 | Hoyt, Rev. Wayland..... | 279 |
| Deems, Rev. Dr. Charles F..... | 131 | Huebsch, Rabbi Dr. Adolphus..... | 282 |
| De Haas, Rev. Frank S..... | 135 | Hunt, Rev. Dr. Albert S..... | 285 |
| De Witt, Rev. Dr. Thomas..... | 138 | Hutton, Rev. Dr. Mancius S..... | 287 |
| Diller, Rev. Dr. Jacob W..... | 143 | Ingersoll, Rev. Edward P..... | 289 |
| Dix, Rev. Dr. Morgan..... | 146 | Inglis, Rev. Dr. David..... | 291 |
| Dowling, Rev. Dr. John..... | 149 | Inskip, Rev. John S..... | 293 |
| Draper, Rev. Dr. George B..... | 152 | Irving, Rev. Dr. Theodore..... | 296 |
| Drowne, Rev. T. Stafford..... | 156 | Isaacs, Rabbi Samuel M..... | 299 |
| Duffie, Rev. Dr. Cornelius R..... | 160 | Janes, Rev. Bishop Edmund, S., D.D. | 303 |
| Duryea, Rev. Dr. Joseph T..... | 162 | Johnson, Rev. Daniel V. M..... | 308 |
| Eaton, Rev. Dr. Theodore A..... | 166 | Jutten, Rev. David B..... | 311 |
| Einhorn, Rabbi Dr. David..... | 168 | | |

| | PAGE | | PAGE |
|-------------------------------------|------|-----------------------------------|------|
| Kimball, Rev. Dr. Joseph..... | 313 | Riley, Rev. Isaac..... | 476 |
| Krotel, Rev. Dr. G. Frederick.... | 316 | Robinson, Rev. Dr. Charles S..... | 479 |
| Lawrence, Rev. Dr. Francis E..... | 319 | Rockwell, Rev. Dr. J. Edson..... | 483 |
| Littlejohn, Right Rev. Dr. A. N.... | 322 | Rogers, Rev. Dr. Ebenezer P..... | 487 |
| Lowry, Rev. Robert..... | 326 | Rossiter, Rev. Stealy B..... | 489 |
| Ludlow, Rev. Dr. James M..... | 328 | Rylance, Rev. Dr. James H..... | 491 |
| Lundy, Rev. Dr. John P..... | 331 | Sabine, Rev. William T..... | 494 |
| Lyman, Rev. Albert J..... | 333 | Schaff, Rev. Dr. Philip..... | 496 |
| MacArthur, Rev. Robert S..... | 335 | Schenck, Rev. Dr. Noah H..... | 499 |
| McCloskey, Most Rev. Dr. John.... | 337 | Scott, Rev. Dr. William A..... | 504 |
| McElroy, Rev. Dr. Joseph..... | 343 | Scudder, Rev. Dr. Henry Martyn.. | 508 |
| McGlynn, Rev. Father Edward, D.D. | 346 | Seabury, Rev. William J..... | 510 |
| McJilton, Rev. Dr. John N..... | 350 | Seaver, Rev. Dr. Norman..... | 513 |
| McLeod, Rev. Dr. John N..... | 354 | Seymour, Rev. Dr. George F..... | 515 |
| McVickar, Rev. W. Neilson..... | 358 | Shedd, Rev. Dr. William G. T..... | 519 |
| Malone, Rev. Father Sylvester..... | 361 | Sloss, Rev. Dr. Robert..... | 520 |
| Mandeville, Rev. Dr. G. Henry.... | 362 | Smith, Rev. Dr. John Cotton..... | 523 |
| Mikels, Rev. William S..... | 366 | Smith, Rev. Dr. J. Hyatt..... | 527 |
| Milburn, Rev. William H..... | 368 | Snively, Rev. William A..... | 529 |
| Miller, Rev. Dr. D. Henry..... | 373 | Southgate, Right Rev. Dr. H..... | 531 |
| Mitchell, Rev. David..... | 375 | Spear, Rev. Dr. Samuel T..... | 533 |
| Montgomery, Rev. Dr. Henry E.... | 378 | Spring, Rev. Dr. Gardiner.... | 535 |
| Moore, Rev. Dr. David..... | 381 | Storrs, Rev. Dr. Richard S..... | 539 |
| Morgan, Rev. Dr. William F..... | 383 | Street, Rev. Thomas..... | 542 |
| Morrill, Rev. Father Charles W.... | 387 | Stryker, Rev. Dr. Peter..... | 544 |
| Muhlenberg, Rev. Dr. William A.. | 391 | Sweetser, Rev. Edwin C..... | 548 |
| Murray, Rev. Dr. James O..... | 395 | Talmage, Rev. T. De Witt..... | 550 |
| Newell, Rev. Dr. William W..... | 399 | Taylor, Rev. Dr. William M..... | 555 |
| Northrop, Rev. Henry D..... | 402 | Taylor, Rev. Dr. Elisha E. L..... | 559 |
| Ogilby, Rev. Dr. Frederick..... | 405 | Thomas, Rev. Jesse B..... | 562 |
| Ormiston, Rev. Dr. William..... | 407 | Thompson, Rev. Dr. Hugh Miller.. | 565 |
| Osborn, Rev. Dr. Abraham C..... | 411 | Thompson, Rev. Dr. Alexander R.. | 567 |
| Osgood, Rev. Dr. Samuel..... | 415 | Thompson, Rev. Dr. Joseph P..... | 570 |
| Paddock, Rev. Dr. John A..... | 417 | Thomson, Rev. Dr. John..... | 573 |
| Paddock, Right Rev. Dr. Benjamin H. | 419 | Thrall, Rev. George E..... | 576 |
| Partridge, Rev. Alfred H..... | 421 | Tuttle, Rev. Dr. Isaac H..... | 579 |
| Paxton, Rev. Dr. William M..... | 423 | Tyng, Rev. Dr. Stephen H..... | 583 |
| Pendleton, Rev. William H..... | 428 | Tyng, Jr., Rev. Dr. Stephen H.... | 587 |
| Pomeroy, Rev. Charles S..... | 430 | Van Dyke, Rev. Dr. Henry J..... | 590 |
| Porter, Rev. Dr. Elbert S..... | 432 | Vermilye, Rev. Dr. Thomas E.... | 593 |
| Potter, Right Rev. Dr. Horatio.... | 437 | Verren, Rev. Dr. Antoine..... | 597 |
| Potter, Rev. Dr. Henry C..... | 439 | Vidaver, Rabbi Dr. Henry..... | 601 |
| Powers, Rev. Henry..... | 442 | Vincent, Rev. Dr. Marvin R..... | 603 |
| Prentiss, Rev. Dr. George L..... | 445 | Washburn, Rev. Dr. Edward A.... | 605 |
| Preston, Rev. Father Thomas S.... | 449 | Weed, Rev. Dr. Levi S..... | 608 |
| Price, Rev. Dr. Joseph H..... | 452 | Wells, Rev. Dr. John D..... | 613 |
| Prime, Rev. Dr. Samuel Irenæus... | 454 | Weston, Rev. Dr. Sullivan H..... | 617 |
| Pullman, Rev. James M..... | 456 | Wild, Rev. Dr. Joseph..... | 621 |
| Putnam, Rev. Dr. Alfred P..... | 461 | Williams, Rev. Dr. William R.... | 624 |
| Quackenbush, Rev. Dr. D. McL... 466 | | Wilson, Rev. James D..... | 627 |
| Reed, Rev. Dr. Alexander..... | 468 | | |
| Reid, Rev. William..... | 471 | Appendix..... | 631 |
| Ridgaway, Rev. Dr. Henry B..... | 474 | Recent Facts and changes..... | 7 |

RECENT FACTS AND CHANGES.

While our volume is in press, various recent facts and changes, relating to the clergy who are included in it, are to be noticed as follows:—

Rev. Isaac Ferris, D. D., LL. D., died June 16th, 1873, in his seventy-fifth year.

Rev. Gardiner Spring, D. D., born February 24th, 1785, died August 18th, 1873, in the eighty-ninth year of his age.

Rev. Antoine Verren, D. D., born in 1801, died March 17th, 1874, aged seventy-three years.

Rev. John N. McLeod, D. D., died April 27th, 1874, in his sixty-eighth year.

Rev. Thomas De Witt, D. D., died May 18th, 1874, in his eighty-third year.

Rev. Elisha E. L. Taylor, D. D., died August 18th, 1874, in the fifty-ninth year of his age.

Rev. Henry E. Montgomery, D. D., died October 15th, 1874, in his fifty-fourth year.

Rev. Dr. William Adams, having been elected President of the Union Theological Seminary, New York, preached his farewell sermon as pastor of the Madison Square Presbyterian Church, on Sunday, April 19th, 1874. His inauguration as President took place on the occasion of the thirty-eighth anniversary of the Seminary, May 11th, 1874. Rev. Dr. George L. Prentiss, formerly of the Church of the Covenant, New York, was also installed as Professor of Pastoral Theology, Church Polity, and Missionary Work.

The new edifice of the Tompkins Avenue Presbyterian Church, Brooklyn, of which the Rev. Dr. Frederick G. Clark is pastor, was dedicated on the evening of February 12th, 1874.

On Sunday, April 26th, 1874, the Rev. William F. Sabine, rector of the Episcopal Church of the Atonement, New York, preached a sermon, announcing his secession from the Protestant Episcopal to the Reformed Episcopal Church. He resigned his rectorship, and organized a new congregation, who hold services in the church, on the corner of Madison avenue and Forty-seventh street, New York.

Rev. Dr. Samuel Adler, the senior pastor of the Jewish congregation Temple Emanuel, has been retired on an annuity for life.

Rev. Dr. Henry Vidaver, of the congregation Bnai Jeshurun,

New York, received and accepted a call from a congregation in San Francisco, California.

Rev. John A. M. Chapman, formerly of St. John's Methodist Church, Brooklyn, commenced preaching at St. Paul's, New York, on Sunday, September 6th, 1874.

Rev. Levi S. Weed, recently of the John Street Methodist, New York, has been appointed to the Carroll Park Church, Brooklyn.

Rev. Octavius B. Frothingham has published two new works, viz: "The Religion of Humanity," and the "Life of Theodore Parker."

Rev. Dr. William W. Newell has resigned the pastorate of the Allen Street Presbyterian Church.

Rev. William T. Enyard is now the pastor of the Reformed Church, Brighton Heights, Staten Island, New York.

Rev. Dr. Henry B. Ridgeway, left the charge of St James' Methodist Church (Harlem), New York, for an extended period of travel in the Holy Land: Rev. Dr. Cyrus D. Foss has been appointed to St. James'.

Rev. John E. Cookman is now the pastor of the Tremont Street Methodist Church, Boston, Mass.

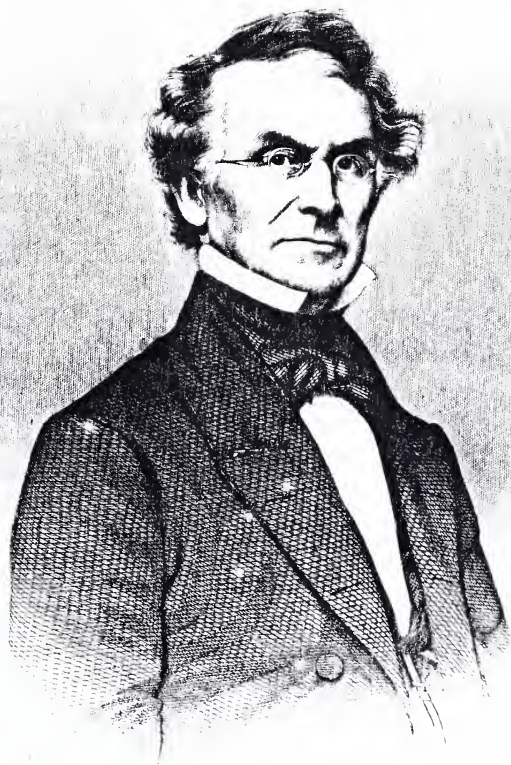
Rev. Henry Powers has resigned the pastorate of the Church of the Messiah (Unitarian), New York.

Rev. Dr. John Dowling has retired from the active ministry.

Rev. Wayland Hoyt is now the pastor of the Shawmut Avenue Baptist Church, Boston, Mass.

Lee Avenue Baptist Church, Brooklyn, by reason of its adherence to the practice of open communion, was dropped from the list of the Long Island Association, under the protest of its pastor, Rev. J. Hyatt Smith.

The confirmation of the Rev. Dr. George F. Seymour, as Episcopal Bishop of Illinois, having occasioned an issue in the high and low church question, it was defeated in the General Convention.



W. Adams

REV. WILLIAM ADAMS, D. D.,
PASTOR OF THE MADISON SQUARE PRESBY-
TERIAN CHURCH, NEW YORK.

REV. DR. WILLIAM ADAMS, son of John Adams, was born at Colchester, Conn., in 1813. When an infant he was taken to Andover, Mass., where his father became the principal of an academy. The elder Adams was one of the most celebrated teachers of his day, and had among his pupils some of the greatest Bible scholars our country has produced. Trained by his father, and a *protege* of Professor Stuart, young Adams had also the advantage of constant association with such men as Judson, Gordon Hall, Newell, and many others. As a boy, his first dollar was given to the Missionary cause. He settled at Brighton near Boston, where his ministry was successful. The ill health of his wife induced him to come to the city of New York, to pass the winter. In 1840 he accepted a call to the Broome Street or Central Presbyterian Church of New York, and for many years was its most efficient and beloved pastor.

A large portion of this congregation, who thought it advisable to remove to the upper part of the city, withdrew with Dr. Adams, in 1853, and erected an elegant church edifice on the corner of Madison avenue and Twenty-fourth street, and became known as the Madison Square Presbyterian Church. The building fronts Madison Square and the Fifth Avenue Hotel, and all its surroundings are very fine. It was erected at a cost of one hundred and seventy-five thousand dollars, all of which came from voluntary subscriptions. The dedication took place in December, 1854. The congregation has always been large, and now numbers many of the most influential men of the city. Being unable to maintain themselves down-town, the Central Church at length sold their building, and removed to a point up-town much beyond even the field occupied by Dr. Adams.

In appearance, Dr. Adams is a tall, erect finely-proportioned

man, going down the decline of life, but still hale and vigorous. He has regular, well-defined features, and a cheerful, intellectual face. His eyes are bright and penetrating, his mouth is expressive of much decision of character, and his brow has not less of physical symmetry than evidences of mental endowment. To this striking and attractive presence, he adds manners at once polished and fascinating. He exhibits an easy, becoming dignity, but he is very affable and approachable, being so finished a gentleman. In public and private his bearing is marked by an entire self-possession, and a happy adaptability to circumstances and persons. He has a genial, companionable disposition, and none save ennobling qualities of heart.

Dr. Adams has greatly distinguished himself in the authorship of occasional sermons and addresses. He wields an eloquent as well as a learned pen, and whatever he writes is worthy of permanent preservation. Much that he has written has been printed, and enjoyed an extended circulation. Among his books may be named "The Three Gardens—Eden, Gethsemane, and Paradise," and "Thanksgiving."

His lectures on the "Catacombs of Rome," delivered to a crowded audience in Association Hall, was one of the most interesting ever given to a New York audience. Of the many thousands who have visited those monuments of early Christianity in the Eternal City, we believe Dr. Adams was the first to read and interpret correctly the Greek and Latin inscriptions on them; and he has thus furnished a key to all biblical students, whereby the mysteries of revelation and the facts of history may be understood and appreciated.

His sermons are all able, and show his great theological as well as literary culture. He never preaches such a thing as an indifferent sermon—it is, in fact, an impossibility with him. All are grand in thought and majestic in eloquence. While he does not turn aside from the course of religious argument, he interweaves with his reasoning attractive cullings from literature and much that is imaginative. Powerful and scholarly arguments, they are also affecting Christian appeals to sinners. His voice is mellow, though of full compass for the largest building, his tall, erect figure imparts additional impressiveness to his delivery and gestures. He is equally happy as an extemporaneous speaker, showing a remarkable fluency of chaste, effective language.

Dr. Adams belongs to the order of ministers who carry dignity

and propriety as well as power into the sacred desk. They are intellectual men, prepared for their work by study, experience, and talents; and they are consistent men, living godly lives, and maintaining the dignity as well as the purity of the religious life. In the light of their abilities ignorance and sin shrink away abashed, and confronted with their force and influence of character public sentiment is arrested and controlled. This is the nature of the position occupied by Dr. Adams in his denomination, and with the public at large. His influence is at all times commanding and wide spread, and he stands in the church and the community as the representative of the highest religious, moral and intellectual power.

Probably the pastoral relations of Dr. Adams are as agreeable as those of any man in the ministry. He is admired and beloved by his people, and he is as sincerely attached to them. They belong to a cultivated class, and he has the pleasure of knowing that his learned efforts in the pulpit are not thrown away on unappreciative minds. His church is always crowded, and there is no want of religious zeal. He is also very comfortable as far as worldly goods are concerned, as his own personal wealth is said to exceed one hundred thousand dollars. He resides in a fine mansion at the rear of the church on Twenty-fourth street.

Although Dr. Adams has now grown gray in the ministry, and although his efforts have always been incessant and zealous in the utmost degree, still there is no abatement of his energies, and most likely will not be. His pride is to be in the harness, and to make every hour useful in behalf of his fellow-men. Hence he goes constantly among his people, with his gentle words of instruction, counsel and cheer; and he teaches in his pulpit with an affectionate concern for his hearers, which never fails in impressing the most unconcerned to be found in a public assemblage.

REV. SAMUEL ADLER, PH. D.,

RABBI OF THE TEMPLE EMANUEL CONGREGATION, NEW YORK.

REV. DR. SAMUEL ADLER was born in the city of Worms, on the Rhine, in 1810. He is a son of the late distinguished Jacob J. Adler, who was rabbi of the congregation at that place. He commenced the study of the Hebrew language, the Bible, and the Talmud, at an early age, under the superintendence of his father. At fourteen, the death of his father caused him to leave home, and repair to Frankfort-on-the-Maine, there to pursue his studies at the Talmudical High School. Later, he studied under the Rabbi Bamberg in his native town, and also, by his own exertions, sought to fit himself for the University. From 1831 to 1836 he frequented the Universities of Bonn and Giessen. The study of philosophy, and especially that of Oriental philology, were pursued with great zeal and grasp of mind. In the spring of 1836 he returned to Worms, where he was at once installed as preacher and religious instructor of the congregation, to which office was added that of instructor of all the Jewish schools. He now first appeared as the champion of reform, and took the earliest steps toward the purification and improvement of public worship among the Israelites of that entire section of country. Quick to seize every opportunity to inculcate his views, he awakened great interest in his proceedings, and, comparatively young as he was, became a man of commanding influence.

In 1842, he received charge of the rabbinical district of Alzei, an extensive, and as yet uncultivated field of labor. Such was the success of his efforts, that in a few years the whole community of Alzei had obtained for itself, throughout Germany, a name which compared favorably with that of the richest and largest congregations.

He was one of the most active members of the convocation of German Rabbins of 1844-46. In 1854, he accepted an engagement

as rabbi and preacher of the Jewish congregation at Limberg, in Galicia, but which was not fulfilled, by reason of unforeseen circumstances. The death of the Rev. Dr. Merzbacher, rabbi of the Reform congregation of the Temple *Emanuel* in New York, left an important vacancy, which Dr. Adler was invited to fill, in the fall of 1856. He accepted, and is still discharging the duties of the position. He received the diploma of Doctor of Philosophy from the University of Giessen. The Temple *Emanuel* congregation was organized about twenty-eight years ago, and is now one of great wealth and influence. They worship in a synagogue on the corner of Fifth Avenue and Forty-third Street, which is not excelled in magnificence by any church or other building of the city. At the beginning of the organization, there were only fifteen poor men, and the first preaching was in a room of a private house. Afterward, preaching was held in Chrystie street, and later, a handsome synagogue was opened in Twelfth street. The success of the congregation at length led to the building of the synagogue on Fifth avenue, which was duly consecrated, September 11th, 1868. This structure cost, with the ground, between six and seven hundred thousand dollars, and seats some eighteen hundred people.

In the Jewish temples of the reform school, the sexes are not seated separately. The choir is accompanied by an organ or melodeon. The male worshipers in the orthodox synagogues wear their hats and silk praying scarfs, or *Tuleths*, during service; in the reform temples they do not. The abandonment of the old ritual has led to the introduction of several new forms of prayer and embodiments of principles, which have frequently only local acceptance. Thus there are distinct rituals at Cincinnati, Baltimore, San Francisco, Philadelphia, New York, and other cities. The reform movement is German in its origin, but its development has been American. In Europe the traditions and prejudices of the people, combined with their political condition, retard such a reform: while in the United States, free institutions and their teachings have promoted it. The first reform congregation in the United States was in Charleston; but there are now some forty throughout the country. Dr. Adler revised the prayer book for his own congregation, and by his great scholarship has given influence to the whole movement.

The Jewish clergy are generally profound men. Their studies are thorough, into the very sources of theological learning, and from both inclination and habit, these laborious investigations are contin-

ued as long as they live. Superficial study is distasteful to them, and they place no reliance on the opinions or preaching of any man who does not first prove himself worthy of attention by deep and scholarly preparation. They are very critical and close in their estimate of the ability of each other, and they are apt to treat with a sneer the presumed learning of clergymen of Christian sects. In both the orthodox and reform churches of the Jews, there are men of the highest reputation for learning, and, consequently, each side is maintained with all the strength of scholarship and faith. The newspaper organs of both are also well conducted, and enjoy a liberal patronage. Their discussions are always going on, but with the dignity of learning, rather than any personal acrimony. Take them all in all, there is no religious class of the community who present a more prosperous and respectable attitude, as a sect and as individuals, than the Jews of New York.

Dr. Adler preaches in the German language, and occasionally lectures in English. Though he speaks quite well in the latter tongue, he states that he does not care to use it in public. Sermons in English are regularly delivered by a learned associate, the Rev. Dr. Gottheil, formerly of Manchester, England, called for the purpose. Each of these gentlemen receives six thousand dollars a year. Dr. Adler's sermons are extemporaneous, but show profound thought in his previous preparation. He is a learned theologian, in the full meaning of the term, and hence he is at no loss as a teacher of sacred things, to control the human mind and heart. Fervent and eloquent in expressing himself, his language is well chosen, and his manner dignified and impressive. In private life he is a man of attractive qualities, and is sometimes given to merriment. His taste and habits, however, are mostly of a scholarly nature, and he is generally found absorbed in his books and reflections. He is under the medium height, with a round head. The face is large, having regular and expressive features. It conveys full evidence that he is a man of thoroughly sincere character, and great patience and earnestness of effort. Whatever he undertakes is done without show, but with unwavering energy, and a happy adaptation of means to the end in view. With the history of Jewish reform in Germany, but more especially in the city of New York, his name will be forever associated. Profound in learning and conscientious in duty, he has won success for his cause, and imperishable honor for himself.

REV. SAMUEL D. ALEXANDER, D. D.,
PASTOR OF THE PHILLIPS MEMORIAL PRES-
BYTERIAN CHURCH.

REV. DR. SAMUEL D. ALEXANDER was born at Princeton, New Jersey, May 3d, 1819. He is the son of the late and distinguished Rev. Dr. Archibald Alexander, Professor of the Theological Seminary at New Brunswick, and brother of the late Rev. Dr. Joseph Addison Alexander, noted as a commentator on the Scriptures and an Oriental scholar, and of the late Rev. Dr. James W. Alexander, a man of high position in the Presbyterian denomination, and at the time of his death pastor of the Fifth avenue and Nineteenth Street Church, New York.

The Alexander family, who were Scotch and Scotch-Irish Presbyterians, made early settlements in New Jersey, Pennsylvania, Virginia, and North Carolina. A tradition connected with the family relates that on the eve of the departure of seven brothers of the name from Ireland for the New World, they sent to Scotland for their old minister to come and baptize their children and administer the ordinances to them. Says the account :

"The minister, a faithful and fearless man, came at the invitation ; the family and their effects were embarked with due secrecy and quietness ; the minister was taken on board the vessel and the sacrament of baptism was administered to the younger members of the family with the solemnity and prayerfulness becoming the circumstances. Just then a company of armed men that were prowling about came on board the vessel, broke up the meeting, and carried the minister to a place of confinement.

"The company were in consternation, fearing the same fate for themselves, and distressed about leaving their minister in this unhappy condition, brought on him for their sakes. Toward night the old mother, who had been piously covenanting for her grandchildren, exclaimed, 'Mun gang ye awn, tak our minister out o' the jail, and tak him, guid soul, wi' us to Amarika.' Her voice had never been diso-

bayed. Before morning the minister was on board and the vessel out of the harbor. He was persuaded to go along with them in their pilgrimage. With many prayers and thanksgivings they were landed safely on Manhattan Island."

During his lifetime the minister followed their emigrations, and assisted them in their schools and in training their children. Their baptisms and marriages generally took place at the time of his annual visit.

The subject of our notice was graduated at the College of New Jersey, sometimes called Nassau Hall, in 1838, and at Princeton Theological Seminary in 1847. During an interval before entering upon his theological course he studied natural philosophy under Professor Joseph Henry, LL. D., now of the Smithsonian Institute, and gave his attention to civil engineering, and subsequently studied law, but never sought admission to the bar. He was licensed in May, 1847, and ordained in November of the same year, when he settled as pastor of the Richmond Presbyterian Church, in Philadelphia, remaining there three years. In 1856, he removed to the city of New York, and was installed in his present pastoral relations in connection with the Fifteenth Street Presbyterian Church. The organization of this congregation took place September 8th, 1844, with twenty-seven members, and was one of the early up-town movements. For many years the building occupied was a plain but commodious structure, which was erected by the munificence of James Lenox, Esq., of New York. More recently the congregation has followed a second up-town migration, and is now located on the corner of Madison Avenue and Seventy-third street. A new chapel has been built, and a large main edifice is now being erected at a cost of about ninety thousand dollars, on Madison Avenue. The title of the congregation has been changed to the Phillips Memorial Church. Dr. Alexander received his degree of D. D. from Washington College, Pennsylvania, in 1863. He is the author of a work, in one volume, entitled "History of the Irish Presbyterian Church."

Dr. Alexander is tall, equally proportioned, and of erect, easy carriage. His head is round and small, but perfectly formed, with prominent intellectual characteristics. He has straight light brown hair, wears side whiskers, and looks his full age. Without anything like hasty familiarity or desire to be communicative, he has a friendliness of manner and a frankness of address by which he gracefully and agreeably places himself on the best footing with you. There is no show of self-importance, but the most simple and unassuming

deportment throughout. You find yourself intimate with him as soon as you are acquainted, and long association only adds to the good opinion and esteem which the earliest intercourse is certain to engender. He has a well-stored mind, but is rather secretive in regard to his learning, from the two causes of modesty of his acquirements and an aversion to pedantry. His writings display more of his qualifications in this respect than his conversation. He argues closely and elaborately, but with such freedom of diction and clearness of conception that there is neither tediousness nor obscurity. He thinks boldly and vigorously, and he writes with quite as much conciseness of expression and energy of application. Following in the footsteps of his father and brothers, he is a critical student of the Bible, and there are few who think more profoundly when expounding its pages.

Dr. Alexander has excellent capabilities as a pulpit speaker. His voice is soft and agreeable, entirely under his control, and, without being strictly oratorical, his style is highly effective. He has only a moderate amount of gesture, and there is nothing which at all tends to display. But he commands the undivided attention of the auditor, because he never fails to present thought which is not less original than conclusive. There is sufficient warmth and imagination to prove that the quick feelings and ardent mind are both at work; but the more efficient element of the discourse is broad common sense and substantial logic.

REV. GALUSHA ANDERSON, D. D.,
PASTOR OF THE STRONG PLACE BAPTIST
CHURCH, BROOKLYN.

REV. DR. GALUSHA ANDERSON was born at Bergen, Genesee County, New York, March 7th, 1832. He was graduated at the University of Rochester, in 1854, and in theology at the Rochester Theological Seminary in 1856. During the same year he was first settled over the First Baptist Church at Janesville, Wisconsin, where he remained two years. He then went to the Second Church of St. Louis, remaining eight years, and accomplishing results in his ministry, not less unusual than satisfactory to himself and the community. The agitation and bitterness of feeling which affected all classes in Missouri, and in St. Louis especially, at the opening of the war with the South, are well known. Dr. Anderson at once took strong ground in his pulpit and out of it, in favor of the Union, and the result was the loss of a large number of his congregation. A thanksgiving sermon on "Obedience to Government," preached on the 27th of November, 1862, at the time published in the local papers, and subsequently in Moore's "Rebellion Record," brought him into great prominence in this matter. He continued his advocacy of the Union, and remained with the part of the congregation who were loyal, gradually regaining in numbers, until at the close of the war the congregation was numerically stronger than before. He regards his work at that period with a vivid recollection of its difficulties, as well as a pleasing satisfaction as to the prosperous condition in which he finally left the restored congregation. In 1866 he was elected to the chair of Homiletics, Church Polity, and Pastoral Duties in the Baptist Theological Institution at Newton, Mass., which he filled with marked success for seven years, until called to his present pastorate. He commenced his work with the Strong Place Baptist Church of Brooklyn on the first Sunday of October, 1873.

The Strong Place congregation was organized by the Rev. Dr. Elisha E. L. Taylor, who for more than twenty years was one of the

most active clergymen of Brooklyn. A stone chapel was built in Strong Place in which worship was commenced in 1849. During 1851-2 a large and elegant structure of red free-stone was erected, fronting on Degraw street, and dedicated on the 19th of September, 1852.

The cost, aside from the seven lots of ground, was a little over seventy thousand dollars. The last dollar of debt upon the entire church property was paid in 1863.

Dr. Taylor was highly successful, and gathered a congregation large in numbers and powerful in wealth and social influence. Up to 1863 one thousand members joined the church, five hundred of whom were received on profession of their faith, and baptized. Dr. Taylor's health at length became much impaired, so that he could not preach regularly, and finally he determined to retire altogether from the active work of the ministry. His congregation made ample provision for him in a pecuniary way for his life time, giving him the sum of twenty thousand dollars. In 1867 Dr. Taylor was succeeded by the Rev. Wayland Hoyt, who remained until 1873.

Dr. Anderson received his degree of D. D. from the University of Rochester in 1866. He has been a frequent contributor to the *Baptist Quarterly*, and other publications.

He is of the medium height, and equally proportioned. His head is round, with regular and expressive features. His hair is slightly gray, and he looks rather older than his years. From his countenance you may readily understand him to be a man of energetic purpose, and a lover of right and propriety in all things. He looks into the motives of individuals, and the probabilities of events with a great deal of keen penetration, and he is not often at fault in either his deductions or proceedings. In his nature he is genial, and full of kindness and sympathy, but after all, he is stern in his judgment, and unswerving in his devotion to principle and duty. He is, in fact, a person whose quick impulse is to be just and friendly with all men, but who is equally certain to hold them to uprightness and virtue as the price of his esteem.

He deservedly enjoys a high rank as a scholar and preacher. There is nothing superficial in his attainments in any particular. He shows the substance, vigor, and power of thought in all that he attempts, and in teaching and expounding he is not surpassed by any clergyman of his denomination.

REV. THOMAS D. ANDERSON, D. D.,
PASTOR OF THE FIRST BAPTIST CHURCH,
NEW YORK.

REV. DR. THOMAS D. ANDERSON was born in Philadelphia June 30th, 1819, but passed much of his earlier years in the city of Washington, whither his parents had removed. He was graduated at the University of Pennsylvania in 1838, and in theology at the Newton Theological Institute, in 1841. He was ordained and settled in 1842 as pastor of the First Baptist Church of Salem, Mass., where he remained six years. Impaired health induced him to resign in February, 1848, but in the following June he again assumed pastoral labors in connection with the First Baptist Church of Roxbury, which continued through a period of nearly four years. During his sojourn with them, the congregation erected a new brick and mastic Gothic church edifice, with a spire two hundred feet high, which is considered one of the most beautiful buildings of the kind in the country. Though greatly attached to his people and to the place, so celebrated for its rural charms and social culture, he nevertheless felt it his duty to accept a call in another field of vast importance. In January, 1862, he became pastor of the First Baptist Church, Broome street, New York, formerly under the pastorate of the late Rev. Dr. Spencer H. Cone.

Dr. Anderson's publications consist of occasional sermons and addresses. In July, 1850, he delivered, before the city government and citizens of Roxbury, a funeral oration on Zachary Taylor, late President of the United States; and in January, 1860, he delivered the "Election Sermon," annually given before the Executive and Legislative Departments of the Government of Massachusetts. His degree of D. D. was bestowed by Brown University in 1859.

Previous to the year 1669 there was preaching in the city of New York, according to the Baptist faith, by one William Wickenden, of Rhode Island, who was imprisoned several months for presuming to

preach without a license from an officer of the crown. In 1712 Mr. Valentine Wightman, from Groton, Connecticut, preached with considerable success. This clergyman was invited to the city by a Baptist brewer, named Nicholas Eyers, who organized the first congregation. The following petition appears among the public records of New York of 1721:

"To his Excellency William Burnet, Esq., Captain General and Governor-in-Chief of the province of New York and New Jersey, and the territories depending on them in America, and Vice-Admiral of the same.

"The humble petition of Nicholas Eyers, brewer, a Baptist teacher in the city of New York.

"Sheweth unto your Excellency that on the first Tuesday of February, 1715, at a general quarter sessions of the peace held at the city of New York, the hired house of your petitioner, situate in the broad street of this city, between the house of John Michel Eyers and Mr. John Spratt, was registered for an Anabaptist meeting-house within this city. That the petitioner has it certified under the hands of sixteen inhabitants of good faith and credit, that he had been a public teacher to a Baptist congregation within the city for four years, and some of them for less. That he has it certified by the Hon. Rip Van Dam, Esq., one of his Majesty's council for the province of New York, to have hired a house in this city from him January 1st, 1720, only to be a public house for the Baptists, which he still keeps; and as he has obtained from the Mayor and Recorder of this city an ample certificate of his good behavior and innocent conversation, he therefore humbly prays:

"May it please your Excellency

"To grant and permit this petitioner to execute the ministerial function of a minister within this city to a Baptist congregation, and to give him protection therein according to His Majesty's gracious indulgence extended towards the Protestants dissenting from the Established Church, he being willing to comply with all that is required by the act of toleration from dissenters of that persuasion in Great Britain, and being owned for a reverend brother by other Baptist teachers. And as in duty bound the petitioner shall ever pray, &c.

"NICHOLAS EYERS."

Mr. Eyers organized a church of twelve members in 1724, who purchased lots and built a house of worship on Gold street. After about eight years' existence the congregation numbered only twenty-four members, and, being left without a pastor, under great pecuniary embarrassments, was disbanded. The present First congregation originated in 1745, when Jeremiah Dodge, a member of the Fishkill Baptist Church, settled in New York, and opened his house for public worship. In 1753 the number was so small that they united with the Scotch Plains Church, New Jersey, with the understanding that Elder Benjamin Miller, the pastor of that church, should preach occasionally in New York. The attendance increased, and a rigging-loft was hired in Horse and Cart Lane, now William street, where worship was held for several years. On the 14th of March, 1760, a

small meeting-house was opened, which they had erected on purchased ground in Gold street. Twenty-seven members of the Scotch Plains Church, having taken letters of dismission, the New York coaggregation was reorganized on the 19th of June, 1762, Rev. John Gano becoming the pastor. In two or three years the members had increased to two hundred, and the meeting house was considerably enlarged. The war of the revolution scattered the congregation. The ordinance of baptism was administered April 28th, 1776, and not again until September, 1784. Mr. Gano, "a firm patriot and a brave man," served as chaplain. He returned to New York after its evacuation by the British in November, 1783, and collected together "about thirty-seven members of the church out of above two hundred." The meeting-house was repaired, having been used as a store-house and stable for horses. The congregation, in two years, again numbered more than two hundred members. In March, 1801, the meeting-house was removed, to make room for a new building. A stone edifice was erected, at a cost of about twenty-five thousand dollars, which was opened in May of the following year. In 1805 there were two hundred and fifty-three members, and in 1809 they numbered five hundred and sixty-four. At different periods much dissension occurred in the church, growing out of questions of doctrine and church discipline. Among others pastors was Rev. William Parkinson, of Fredericktown, Maryland, who resigned in 1840, after a service of more than thirty-five years. From this church sprung the Second, or Bethel, Zoar, Abyssinian, Bethesda, and several other churches. Between seventy and eighty members united with the Bethesda Church, of which Dr. Parkinson became pastor. In July, 1841, Rev. Dr. Cone assumed the pastorship, having preached in the Oliver street Baptist Church eighteen years and two months. The church was reduced to about two hundred members, and was much in debt. Prosperity returned under the ministry of Dr. Cone. The building until recently occupied by the congregation, on the corner of Broome and Elizabeth streets, was constructed, and opened February 20th, 1842. The cost of the whole property was about seventy-five thousand dollars, a portion of which was paid by the sale of the lots in Gold street for thirty-three thousand dollars. In 1848 the number of members was six hundred and two. The number is now about seven hundred. The regular Sunday School has three hundred and fifty children, and a Mission School as many more. A flourishing Industrial School is held on each Saturday, and is

crowded chiefly with Irish and German children. More recently the church in Broome street was sold, and a magnificent edifice was erected for the congregation in the upper part of the city, on the corner of Thirty-ninth street and Park Avenue. It was dedicated October 1st, 1871.

The general statistics of the Baptists in the United States are as follows :

| | |
|-------------------------|-----------|
| Associations..... | 799 |
| Churches..... | 15,143 |
| Ordained ministers..... | 8,787 |
| Baptisms last year..... | 70,172 |
| Total membership..... | 1,221,349 |

In membership Georgia leads off with 134,337; Virginia follows with 122,120, and then comes New York with 100,616. In the British provinces there are 45,145 Baptists; in Europe, 260,511; in Africa, 2,101; in Asia, 21,064; in the West Indies, 22,719; in Australasia, 4,321—making a grand total of 1,746,414. These figures are not perfect, but they show a near approximation to the actual numbers.

We take the following eloquent passage from Dr. Anderson's "Election Sermon" on "The Home and the Nation:"

"Most favorable for permanence is our location. We are planted on fresh soil, where no incrustation from the debris of decayed ages held bound the germ of free principles, or stunted its growth. No moldering antiquity threw its baleful shadows over our inheritance, chilling the earnest endeavor, or mildewing the first fruits of our toil. While defenceless, the sea rolled its protection of waves between us and harm; and our rigorous climate and unsubdued forests had but small attractions to the east-loving lust of dominion. The immense territories embraced within our borders afforded ample room for the most rapid increase of population, and the cheapness of our unsold land places within the reach of all the means of subsistence and comfort. There is demand for labor in joining our distances: opportunity for skill in the construction of implements of industry, that we may avail ourselves of our exhaustless resources; trade and commerce are necessities of our variously conditioned, prosperous, and widely-scattered inhabitants. In one region we have the pine and the hemlock battling with the winter storm, to be exchanged for the live oak and the hickory flourishing under milder skies; here the autumnal fields were with the yellow grain, and there the cotton and rice whiten the plantation, or the cane yields its sweetness almost beneath a tropic sun. The mines of one neighborhood send forth the lead, the iron, and the copper; those of another the silver and the gold, while interlacing all run the imperishable veins of coal. Rivers rise in our mountains, and, flowing thousands of miles, receiving through navigable tributaries the drainage of a continent, find still on our own coasts their outlets to the sea, while everywhere homes, palpitating to the throb of kindred joys, like pulses, transmit the same vital current to the extremities, and thus bind the remotest members of the confederacy in one organic, living Union."

Dr. Anderson is a man of striking appearance. Tall and thin, he stands perfectly erect, and has a proud, commanding air, which, how

ever, undoubtedly proceeds more from habit than intention. He has a long head, rising full and large in the crown, and covered with a bountiful growth of silken, iron-grey hair, which falls about in graceful confusion. His features are small, but thoroughly intellectual; his complexion is dark, and his eyes, of the same hue, are bright and piercing. He is courteous and affable, while there is always a well-sustained dignity about him. In conversing he speaks with thoughtfulness and deliberation, evidently seeking to be exact in all his statements, and not showing much patience with those who talk unreflectingly. He is a scholarly man, having a mind already enriched with high culture, and still believing itself but on the threshold of the flight to which it aspires. Every branch of learning awakens his intellectual energies; but all that he seeks and all that he gains is for use in the one cherished purpose of making plain the truths of religion. Measuring duty by the keenest perceptions of conscience, he never knowingly falls short of any of its requirements, while the enthusiasm as well as the comfort of his life are found in his prized and well-assured faith.

Dr. Anderson is one of the most brilliant orators in the New York pulpit. During his residence in Washington, at a period when the Senate was composed of intellectual giants, it was his custom to repair to its chamber, and listen, with absorbed interest, to the eloquent debates. Among others, he heard the reply of Webster to Hayne, and relates how entranced he was, particularly with the magnificent and well-remembered peroration. Standing now a public speaker himself, ordained to preach repentance, filled with a zeal to reach the hearts and minds of men, the influence of those scenes in the Senate is still upon him. He opens before him a sermon couched in polished language and consummate in argument. It is not merely his lips, but his soul is possessed with his theme; his mellow voice rings forth, and with tongue, eyes, gestures, and the whole man, he sways and fascinates the breathless multitude. His language is plain in its meaning and vigorously applied, and his illustrations, which take a range as wide as his learning and fancy, are as pointed as they are beautifully expressed. Impassioned in utterance and action, there is no limit to his comprehensiveness of mind; and, as his subject may expand and excite, it stimulates to grander thought and moves to more impressive tones. With all the glow and beauty of eloquence, he has all the sincerity and solemnity which best become the Christian teacher.

REV. THOMAS ARMITAGE, D. D.,

PASTOR OF THE FIFTH AVENUE BAPTIST
CHURCH, NEW YORK.

REV. DR. THOMAS ARMITAGE was born in England, in 1819, and came to America in 1838, at the age of 19 years. He is a scion of the old Armitage stock which sprung from Sir John Armitage, of Bemsley, England, who was made a baron by Charles I., in 1640. Sir John was the progenitor of the present Sir Elnauali Armitage, a member of Parliament. The mother of Dr. Armitage was an exceedingly pious woman of the Methodist persuasion, who died when he was six years of age, making it an especial prayer that her eldest son, Thomas, "might be converted, and become a good minister of the gospel of Christ." Says another: "He was, from his mother's death, constantly subject to serious religious impressions, and at the age of *twelve* was hopefully converted to God. His impressions were deepened in early youth by reading the 'Journal of John Nelson' and Bunyan's 'Pilgrim's Progress.' While listening to a sermon from the text, 'Is it well with thee?' he was overwhelmed with a view of his lost state, fell on his knees in the midst of the congregation, which was assembled in an upper room, and cried aloud for mercy. The minister ceased preaching, and all the church engaged in prayer for the lad. He was converted, and joined the church the very next day. He immediately commenced the exercise of his gifts, and at that early age gave promise of great usefulness as an ambassador of the cross. At the age of *fifteen* he was licensed to exhort in the Methodist church, and six months after was licensed to preach, being still in his sixteenth year. He refused at first to take the latter license, but was persuaded to do so by the promises that an older minister should go with him on his preaching tours. He prepared to preach his first sermon with fear and trembling, writing the sketch of it while on his knees in prayer for Divine aid. This course in preparing his remarks he long continued, regularly, and we believe

he very frequently observes it still, especially when pressed under a deep sense of ministerial responsibility. His text was Matt. xi., 28—'Come unto me, all ye that labor,' &c. This discourse was delivered at Altercliff Common, near Sheffield, in the presence of Rev. S. Beedle, the minister appointed to accompany him on the occasion and report his success to the quarterly conference. Its delivery was a memorable time in his history. A number of persons were deeply convicted of sin, and three of them were hopefully converted. Thus the approbation of God was manifested in the beginning of his ministry."

He labored with success for three or four years as a local preacher, and it was much desired that he should go upon a circuit as a traveling preacher. His attention, however, had been directed to the United States, and hither he came to enjoy our liberal institutions and cultivate the promising field of religious labor. He was first sent to a church in Suffolk county, Long Island, then to Watervliet, Albany county, N. Y., and next to the Garretson Station Methodist Episcopal Church, in Pearl street, Albany, and subsequently to other points. At all these places he inaugurated extensive revivals, one of which, in Albany, in 1842-3, was of extraordinary fruitfulness. He occupied an eminent and influential position in the Methodist Church, but at length became a Baptist. The following is an account of the manner of his conversion:

"In 1839, he was invited to supply, temporarily, a church in Brooklyn, L. I. Rev. Jacob Knapp was aiding Rev. S. Ilsley, pastor of the Baptist Church, in a protracted meeting. Mr. Armitage heard that some of the candidates were to be immersed by Mr. Ilsley, and, having never witnessed such a sight, attended. He was immediately overwhelmed with a consciousness of its fidelity to the Gospel. His heart was melted and his eyes filled with tears. He took with him to that scene a heart as bigoted as that of Saul of Tarsus, but was disarmed and deeply convinced of his own error. He inquired, is not this the gospel method? He went home to investigate; but, having no books on that subject at command, and no Baptist friend to take him by the hand or aid him, his convictions gradually wore away. But when in Albany, in 1843, hearing that the Revs. M. Swan and Cooley were to baptize a large company of persons, he went to witness the scene. Again his conviction returned with increasing force. He then resolved, standing in the crowd at the baptismal water, that he would investigate the subject without delay.

He got Pengilly, Woolsey, Carson, and other works, and continued his investigations from 1843 to 1848, and came out a thorough Baptist in doctrine, practice, and church government. It was a hard struggle. For six months before he resigned his pastoral charge and left the Methodist Episcopal Church, he could not rest—sleep departed. But he overcame at last, and his resolution was fixed. It is proper to say that he expressed, at the time of his examination in the Methodist Church, objection to their form of government, and doubt of the doctrines of falling from grace and sinless perfection in this life, as well as of the ordinances, points on which they allow great latitude of thought among their ministers. He was baptized by Rev. Dr. Welch into the fellowship of the Pearl Street Baptist Church, Albany, in the presence of an overflowing congregation; scores of them had been brought to God under his ministry.

"Soon after this, a very large council was called by the Pearl street Church to ordain him. Dr. Welch was moderator, Rev. W. S. Clapp clerk, and Elder Alfred Bennet was one of the examiners, and laid on hands with others, when the ordaining prayer was offered. He had previously obtained an honorable dismissal from the Rev. John Lindsey, with a certificate highly commendatory as a faithful Christian minister. Thus, at the age of twenty-nine, he was received as a minister of the Baptist denomination."

He was shortly called to the Norfolk street Church, New York, over which congregation he is still settled. He accepted this call at the dying request of the Rev. George Benedict, former pastor of the church, who said, with tears—"Brother Armitage, if you do refuse this call it will be the most painful act of your life." When about twenty-eight years of age, he received the honorary degree of A. M. from the Madison University, N. Y., and at thirty-four the degree of D. D. was conferred by Georgetown College, Ky.

Dr. Armitage's congregation now worship in a church on Forty-sixth street, near the corner of Fifth avenue. The removal up town was in 1860, and the new location is not less than four miles from the old one. On the thirtieth anniversary of the congregation, Dr. Armitage stated that during that time it had numbered two thousand two hundred and fifty members, altogether; had then 686, leaving 1564 who had died or joined other churches. In 1860 it had only \$2,800, while in 1872 the Church property was worth \$200,000 with a debt of only \$40,000.

In June, 1856, Dr. Armitage became the President of the Amer-

ican Bible Union, which was organized in New York, on the 10th of June, 1850, "to procure and circulate the most faithful version of the sacred Scriptures in all languages throughout the world." Appropriations have been made for the circulation of the Chinese and the Karen Scriptures, as well as the Siamese, German, French, Italian, Spanish, and English, and the revision of the French, Italian, Spanish, and English, has been undertaken. "But our principal efforts, from the origin of the Union," says a report, "and our largest expenditures, have been devoted to the enterprise of procuring a thorough and faithful revision of the English Scriptures. This is believed to be the most important, as likely to be read by the greatest number of persons, to influence most largely the translations in other languages, and to exercise the most extensive and permanent control over the destinies of mankind." The scholars selected to commence the revision were Rev. Dr. T. J. Conant, late professor in the Rochester Theological Seminary; Rev. Dr. H. B. Hackett, professor in Newton Theological Seminary; Professor Dr. E. Rodiger, professor in the Royal University in Halle, Germany, and Drs. Bliss and Kendrick. The argument for the revision may be briefly stated thus: Since the common English version was made, many ancient manuscripts have been discovered not at that time known to exist, and some of them are acknowledged to be of the most valuable and reliable character. From the years 1600 to 1611, the date of the common version, Great Britain was not celebrated for any great advances in the science of Biblical philology and criticism. A very large proportion of the time of many preachers is spent in correcting the version from which they preach. Many words are not now ordinarily understood in the sense in which they were used when the common English version was made. Many words used have become obsolete, and their meaning is unknown to the general reader. The great number of words and phrases that do not express the meaning of the original. The addition of words by the translators. The fact that the division into chapters and verses is often subversive of the sense, and far more frequently breaks in upon the necessary connection of historical facts or arguments. Errors of punctuation. The obscurity in the correspondence of similar passages in the Old and New Testament. Grammatical incorrectness. Profane expressions. Expressions offensive to modesty. Because the errors of the English version are frequently transferred to the versions for the heathen, and because correct versions for the heathen do not agree with the

English version. Sectarianism of the common version. Because the erroneous translations are used to deduce arguments against the Bible.

The Bible Union is not sectarian, as is the general belief. Says a statement: "The preliminary revisers were selected as the very best scholars that could be procured, from nine different denominations. The final committee is chosen without any reference to denominations.

The work is supported by voluntary contributions, life memberships, life directorships, bequests, and the sale of the publications. The receipts of the first year were \$5,595 55, and of the seventh year, (1856,) \$45,203 79. Some embarrassment was experienced by reason of the war, obliging retrenchment and delay in the publication of the works. The expenses are now sixty-seven thousand dollars per annum. Up to 1863 a sum not less than two hundred thousand dollars had been expended for literary labor and a library. Of the various publications, including revisions of the Book of Job in various forms, Matthew in part, Mark, Luke, John, Acts, Ephesians, Thessalonians, in various forms, Hebrews, Philemon, First Peter to Revelations, inclusive, there had been issued, in 1860, 1,060,121 copies. A large library, of inestimable value, has been collected for the work at a cost of about fifty thousand dollars. The catalogue embraces photographs, lithographed *fac similes* of some of the most ancient manuscripts of the Bible now in existence, copies of every edition of the Bible ever issued, which are of any antiquarian value, and the works of the great scholars in different languages who have ever directed their attention to this subject. Among other rare works are the Complutensian Polyglot, in six volumes, printed in 1513, containing the Scriptures in Hebrew, Greek, Chaldaic, and Latin; a manuscript written in the fifth century; a *fac simile* of an old Slavie manuscript New Testament, magnificently illuminated; a Bible printed in 1473; an illuminated Bible printed in 1480; and a lithographic copy of a manuscript written in the third century, discovered in the monastery of St. Catherine on Mount Sinai, beside other rare relics of antiquity.

The published revisions are works of great interest to the Bible reader and student. Each book contains an elaborate introduction and the Hebrew or Greek text, and the King James and the revised versions in parallel columns, with copious notes. The Book of Job may be particularly mentioned for its depth of erudition and beauty

of typography. Forty-nine thousand copies, bound, of the version in English have already been distributed; also a large number in other languages.

Dr. Armitage is of the medium height, and has a well-proportioned, erect figure. With a light complexion and brown hair, he has small, bright, hazel eyes, which have a constant and peculiar twinkle. The expression of his face is one of mingled intelligence and kindness. As he converses it is lit with animation, and his eyes sparkle like two diamonds. His manners are easy, graceful, and cordial. There are few men of more prepossessing powers of mien and speech. He fascinates strangers and delights friends as much with one as the other. The heart and mind fall at once under the influence of his impulsive, generous warmth of manner, and of his kindly, just, and liberal sentiments. He stands to the gaze a polished gentleman, and he wins his way to your esteem and affection by exalted worthiness as a man.

He is a person of hopeful, elastic spirits, being neither over-elated with success nor depressed by defeat. He has a courage for any undertaking, and a patience which can wait long for victory. Once embarked in any scheme, it enlists his boundless enthusiasm and awakens giant energies. He will have nothing to do with an enterprise which cannot kindle this ardor of soul, but in behalf of those that do he will bear the heaviest burden of its cares, and still ask the meanest of its laurels. He is conscientious in the discharge of every duty devolving upon him, regardless of personal ease and even health. In truth, he is an earnest, successful worker in every sphere of Christian effort, inspiring those who falter by a heroism which is sublime.

Dr. Armitage is an eloquent and powerful preacher. The following is a truthful description of him as he appears in the pulpit: "His voice is clear, musical, soft, and silvery. He has great power over it. His gentle tones seem to creep quietly into every ear in the house while he reads the opening hymn. The audience listens, as though it never heard that most familiar hymn before. His sermons are invariably composed of climaxes, which rise, like inverted pyramids, higher and higher to the close. When he begins to ascend the steps of the advancing argument his voice falls to a low, soft tone. The forefinger of his right hand is raised, pointing horizontally over the audience. At every step of progress he lifts his hand and voice together, upward and upward still, till the climax is reached,

when, raising his eyes from the manuscript, in a tone of thunder he lays the top stone of the argument. It would seem that the whole vocabulary of the English language is at his command. In his own pulpit he more frequently preaches without the manuscript than otherwise, whether he has written the discourse or not."

Dr. Armitage is a born orator in the fullest sense. As he weaves his beautiful imaginings, or as he springs into the realms of a wild, impassioned eloquence, he equally fixes the attention and enchains the sensibilities. His thoughts are highly original, they glitter with a chaste and ardent fancy, and are infused with the vigor and frankness peculiar to his own nature. Endowed with the greater gifts of eloquence, a man of extensive learning and the highest social culture, he justly holds a foremost place among the eminent expounders of Divine truth, and in the ranks of upright and popular men.

REV. LUCIUS W. BANCROFT, D. D.,
RECTOR OF CHRIST (EPISCOPAL) CHURCH,
BROOKLYN.

REV. DR. LUCIUS W. BANCROFT was born in Worcester, Mass., August 27th, 1827. He was graduated at Brown University, in 1852, and in theology at the Episcopal Seminary at Alexandria, Virginia, in 1856. In the same year, while still in Alexandria, he was made a deacon, by Bishop Meade, of Virginia, and in 1858, a priest in Providence, by Bishop Clark, of Rhode Island. He had taken the position of assistant rector at St. John's Church, Providence, in which he remained about two years. He then traveled in Europe for a time, and on his return took temporary charge of St. Paul's Church, Boston, for six months. After this, he spent two years as rector of Christ Church, Bridgeport. He was next elected Professor of Ecclesiastical History in the Episcopal Seminary at Gambier, Ohio, where he remained five years, and then filled the same chair in the Episcopal Seminary in Philadelphia, for a short time, when, in 1869, he accepted a call to Christ Church, corner of Clinton and Harrison streets, Brooklyn. He received the degree of D. D. from Utica College, about ten years since.

Christ Church parish was organized on the 17th of May, 1835, but it was about two years later before stated public worship was held in a chapel erected on the corner of Pacific and Court streets. The pulpit was temporarily supplied until February, 1838, when Rev. Kingston Goddard became rector. Such was the increase of the parish that on the 26th of June, 1841, the corner-stone of a new church edifice was laid, the site being the liberal gift of Nicholas Luqueer, Esq., a member of the body, and a wealthy citizen. A substantial, imposing, and spacious building of brown freestone was erected, duly consecrated on the 28th of July, 1842, and occupied

for public worship on the following Sunday, the 3d of August. The valuation of the property is over \$100,000, and there is no debt. Mr. Goddard resigned in April, 1841, and in the succeeding June, Rev. Dr. Stone accepted a call to the rectorship. In January, 1853, the Rev. Dr. E. H. Canfield became the successor of Dr. Stone. During the ministry of Dr. Canfield a debt of \$13,500 was paid, and a Mission Chapel was erected on the corner of Clinton and Luqueer streets, at a cost of about \$13,000. From 1853 to 1863, ten years of Dr. Canfield's labors, the congregation contributed for charitable objects the sum of \$92,589.28. In the same period there were in the parish 813 baptisms, 312 confirmations, 184 marriages, 433 funerals, and 1697 public services. The congregation consists of about 200 families. When Dr. Canfield resigned the rectorship, Dr. Bancroft was called, and under his efficient labors the parish still maintains its high rank as a pious and liberal body of Christians.

Dr. Bancroft is tall and erect, with an intellectual head. His face is amiable, but it is one of those which bespeaks the rigid principles of the man. In his manners and disposition he is naturally reserved. He shows a strict politeness to all, and falls into an easy conversation, but there is always a noticeable formality and reserve in both speech and actions. His tastes are all scholarly and domestic. In the pursuit of learning, in his own pastoral duties, and in the home circle, he finds all the influences to which he surrenders himself. His preaching excels in the particulars of a deep piety, and intimate knowledge with all religious subjects. His life in the ministry has been unobtrusive, as far as any attempt to gain public fame is concerned, but it has been characterized by a conscientiousness and ability in his work, which have secured the utmost prosperity of his parishes. He is admired wherever he is known for his learning, consistency of personal conduct, and his zeal in the ministerial labors.

REV. ALFRED B. BEACH, D.D.,
RECTOR OF ST. PETER'S EPISCOPAL CHURCH,
NEW YORK.

REV. DR. ALFRED B. BEACH has been settled in the city of New York, as the Rector of St. Peter's Episcopal Church in West Twentieth street, for over twenty years. He was born at Sheldon, Franklin county, Vermont, September 9th, 1821. His early studies were at the academy at Cheshire, Connecticut, then under the charge of Rev. Dr. Allen C. Morgan. He graduated at Trinity College, Hartford, in 1841, and in theology at the General Episcopal Seminary, New York, in 1845. During the same year he was admitted to deacon's orders at Christ church, Hartford, by Bishop Brownell, and in 1847 to priest's orders at Christ church, Cooperstown, New York, by Bishop Delancey. His first place of settlement was at Cooperstown, in 1845, where he remained until November, 1848, when he went to St. John's church, Canandaigua, New York. He officiated at St. John's until May, 1853, when he removed to New York, having accepted a call to his present rectorship. Dr. Beach married a daughter of the distinguished Mr. Justice Nelson, late of the United States Supreme Court.

The history of St. Peter's church dates back to the year 1827, when services were commenced in the chapel of the General Theological Seminary in West Twentieth street, by the professors of the institution, and a Sunday School was opened by the students. At this period the neighborhood was thinly settled, and the effort was undertaken as a mere missionary work. Such was its success, however, that the Rev. Dr. Benjamin I. Haight, now and for many years a distinguished assistant minister of Trinity parish, was called as the rector. The parish was incorporated May 9th, 1831, and Dr. Haight was called July 13th, 1831. Steps were taken to provide a proper church. The corner-stone for a church was laid October 8th, 1831, on West Twentieth street, between Eighth and Ninth avenues, and on the



Alfred B. Beach.

completion of the building it was occupied by a congregation of still increasing numbers. In a few years still greater accommodations became necessary, as the congregation had become one of the most important in the city. Accordingly, in 1836-37, the large stone edifice now occupied was erected on lots adjoining the first structure. This property cost one hundred and eighteen thousand dollars. A debt of fifty thousand dollars has been paid, and an additional building has been erected. The original church edifice has been altered into a rectory. There are at present about three hundred communicants, and six hundred and fifty children in the Sunday School. The superintendent is George P. Quackenbos, A. M., the eminent author of school books.

Dr. Beach received his degree of D. D. from Columbia College in June, 1857. He has published various sermons and addresses. He was a member of the Ecclesiastical Court appointed to try the case of the Rev. Stephen H. Tyng, Jr. He discharged his duties with much dignity and learning.

He is of the medium height, and equally proportioned. His face shows intellectuality and much force of character. The features are regular, and the brow is especially prominent. In his expression there is some little sternness, but this is more a token of the decision and firmness which characterize him than of any want of gentleness in either manners or speech. He is a man of fixed opinions, self-reliant and positive in regard to his course of action; but on the other hand, he is never hasty in forming conclusions or in his actions. You find him conscientious in everything. His line of duty is always well defined, and it is never deviated from in the slightest particular. Hence it is not remarkable that he has secured so large an influence among his people, and in fact in his whole denomination.

Always patient, self-sacrificing and earnest in his ministerial work, he has taken the certain means of making it of the highest advantage to his fellow creatures and the church at large. True and devoted to his doctrines, he has maintained them because of his love for them, and because it was his duty, but never in any spirit of mere hostility to the opinions or prejudices of other men. He stands fixedly to the doctrines and government of the church of which he is a minister, and it is for these that he contends in all their purity and sanctity, and not for the persecution of any man for his opinions or actions.

Dr. Beach's preaching is marked by the same solid practical features which characterize him in other respects. All his views have a scope and power which arrest attention. He speaks with

deliberation, and both tone and manner have a serious impressiveness. While he is scholarly in his mode of discussion, he is not less partial to the common sense branch of all subjects. His sermons please and instruct: they lift the hearer to a more elevated spirituality, and cause a closer communing with one's own conscience. They have scholarship and inspiration, and they have also the calm tender pleading, which first softens and then saves the human heart from its sins.

This is a ministry which has been not only successful, but in which the purity of character, and the devoted labor of the individual must stand as an example to all men forever. True to every duty as a clergyman, a citizen, and in every private relation; Dr. Beach has made the actions of his life teachers of principle to his fellow-men.



Henry Ward Beecher

REV. HENRY WARD BEECHER,
PASTOR OF PLYMOUTH CONGREGATIONAL
CHURCH, BROOKLYN.



NO CLERGYMAN in the United States has attracted to himself the wide-spread attention which has been bestowed upon the Rev. Henry Ward Beecher. His position in the religious, political, literary, and social world is one of commanding influence, and his great and varied talents are always most conspicuous. He has been discussed from every standpoint of criticism, and still is a man of the widest popularity.

Rev. Henry Ward Beecher is the son of the late Rev. Dr. Lyman Beecher, and was born in Litchfield, Connecticut, June 24th, 1813. Dr. Lyman Beecher was one of the most distinguished Congregational clergymen and scholars of his day, and he reared a large family, all of whom have obtained distinction in some of the scholarly walks of life. Several of the sons are clergymen, and Mrs. Harriet Beecher Stowe, authoress of "Uncle Tom's Cabin," and other works, is a distinguished daughter. Henry Ward was graduated at Amherst College, in 1834, and studied theology with his father at Lane Seminary, Cincinnati. In 1837, in his twenty-fourth year, he accepted his first charge as a Presbyterian minister at Lawrenceburg, Indiana, where he remained two years. He next removed to Indianapolis, where he continued eight years, until 1847. He was a popular preacher in the West, having those powers—natural eloquence and fearless independent character—which are so highly valued by the people of that section.

In 1847, he accepted a call to his present charge as pastor of Plymouth Congregational Church, Brooklyn. He left the West with many regrets, scarcely believing that a city like Brooklyn was the proper field of labor for him. His peculiar style of preaching had

never been heard there; and, in fact, it was so much of an innovation upon the kind which was in vogue, that its success might well be deemed doubtful.

The congregation which called him was a new organization of orthodox Congregational believers. They had purchased the church property on Cranberry and Orange streets, formerly occupied by the Presbyterian Congregation of the Rev. Dr. Samuel H. Cox, and were chiefly New England people.

The following is an interesting historical account of this congregation :

"Plymouth Church stands upon ground comprising seven lots, running through from Cranberry to Orange streets. It was purchased in 1823 of John and Jacob M. Hicks for the erection of an edifice for the use of "The First Presbyterian Church." The population of Brooklyn was then less than 10,000. It was regarded by cautious men as a hazardous enterprise, for the church was built in what was then cultivated fields, and far out from the settled portion of the village, though now in the densest part of Brooklyn Heights. The pastors who labored on this ground were Rev. Joseph Sandford, from 1823 to 1829; Rev. Daniel L. Carroll, D. D., from 1829 to 1835; Rev. Samuel H. Cox, D. D., from 1837 to 1847, when the Presbyterian Society built their present house of worship upon Henry street. In 1846 John T. Howard, then a member of the Church of the Pilgrims in Brooklyn, Rev. R. S. Storrs, Jr., pastor, learning that the premises were for sale, obtained the refusal of them from the trustees at the price of \$20,000, and consulted with David Hale, of the Tabernacle Church, New York, as to the expediency of establishing a new Congregational Church at this location. Encouraged by the support of Mr. Hale, Mr. Howard completed the contract of purchase on June 11th, 1846. Possession was given on the 10th of May, 1847. The first meeting of those interested in the establishment of the new Church was held at the house of Henry C. Bowen, on Saturday evening, May 8th, 1847. There were present David Hale, of New York; Ira Payne, John T. Howard, Charles Rowland, David Griffin, and Henry C. Bowen, of Brooklyn. It was there resolved, 'that religious services shall be commenced, by Divine permission, on Sunday, the 16th day of May;' and on that morning, in 1847, the meeting house in Cranberry street was opened for religious worship.

"Henry Ward Beecher, who was then pastor of the Second Pres-

byterian Church, in Indianapolis, had visited New York at this time, at the request of the American Home Missionary Society, to make a public address at its anniversary. He was invited to preach at the opening of this Church, and accordingly preached, both in the morning and evening, to audiences which crowded every part of the building. On Monday evening, June 14th, 1847, the Church, by a unanimous vote, elected Henry Ward Beecher to be their pastor. On the 19th of August, Mr. Beecher wrote from Indianapolis accepting the pastorate. On Sunday, the 10th of October, 1847, he commenced his labors. In the morning the Church was about three-fourths full, and entirely full in the evening. This continued to be the case for about four months, after which the building was generally crowded both morning and evening. From the year 1849 to 1866 there was a frequent recurrence of revivals at the Church, and large accessions to the number of its members. With a few exceptions, consequent upon ill health, a visit to Europe and a lecturing tour in behalf of the abolition of slavery, Mr. Beecher has labored steadily at his post since 1847. He has a Summer vacation every year, which generally lasts upon an average about six weeks.

"On the 13th of January, 1849, Plymouth Church was seriously damaged by fire, and it was decided that the Church should be entirely rebuilt. The corner-stone of this edifice was laid May 29th, 1849, and the building was completed so as to be occupied by the congregation on the first Sunday in January, 1850. The Church is 105 feet long, 80 feet broad, and accommodates 2,800 people. Lecture rooms and school rooms were also built, and the entire cost of the Church was about \$36,000, and the former also a large sum. In 1866 a new organ was purchased at an expense of \$22,000. In 1869 the pew rents realized about \$53,000. The Bethel, in Hicks street, has been built by the Church at a cost of about \$75,000. School services on Sunday evenings, lectures and a free reading room are a part of the agencies of this Bethel. It has done and is doing the greatest amount of good to the more neglected part of the population. A new Bethel has been erected in another part of the city. In view of all these facts, Plymouth Church may be said to be a Church in earnest."

In October, 1872, services took place during several days to commemorate the twenty-fifth anniversary of the organization of the congregation. A movement was inaugurated to raise fifty thousand dollars for the support of their missions. At the annual business

meeting of the trustees it was shown that there were 2,184 names upon the registry of the Church. From the treasurer's report, it appears that the annual collection amounted to \$15,554 97; for the poor, \$1,079 18; pew rentals, \$60,000; contributions of three schools, \$3,054 56. Total, \$79,683 65.

In 1856, Mr. Beecher took an active part in the Presidential contest in favor of Fremont—not only with his pen, but by addressing mass meetings in different parts of the Northern States. As a popular lecturer he has appeared very generally before the Lyceums of the country. He was one of the founders of the religious weekly paper called the *Independent*, of New York, and was for some time its editor. Later he founded the *Christian Union*, and is still its editor, and a large owner. He has published a volume of "Lectures to Young Men," a volume of "Star Papers," made up of his contributions to the *Independent*, and other volumes of popular literature. He edited the "Plymouth Collection of Hymns," which is one of the best and most diversified collections of sacred poetry in the English language, and is now in use in the Congregational and other Churches. Six series of his sermons have been published in uniform volumes. Many of his occasional addresses have been published, and he has contributed much to the literary press.

During the late war he went to England, where he addressed immense audiences in the principal cities in behalf of the cause of the Union. He produced a marked effect, particularly as the Confederate agents made an attempt to put him down; and probably accomplished more in influencing the English masses than any man who went abroad. There is a collection of handbills and posters, some of them printed in *red* ink, at the Brooklyn Historical Society, which were used to incite public feeling against him. In April, 1865, he went to Charleston, at the request of the Government, and delivered an oration on the occasion of the raising of the old flag over Fort Sumter.

Mr. Beecher is of medium height, solid sinewy figure, and has a large head, with a rather florid complexion. His features are regular, and highly expressive of intellectuality, and a genial disposition. His step is quick, and he shows in every way that he is a thorough-going man, and as bold as he is generous. His eloquence is characterized by originality, logic, pathos, and not a little humor. While his voice is not a pleasant one, it is full of feeling, distinct and

strong. He has a great deal of gesticulation, and sometimes his voice rings out to the utmost power of his capacious lungs.

At the close of some very fine congregational singing, Mr. Beecher rises to begin his sermon. He commences in a moderate tone of voice, and confines himself to a pretty close reading of his notes. As he proceeds he warms up in his subject, grows eloquent, and succeeds in fixing the deepest attention by the force of his arguments, and the original and often humorous similes which he constantly introduces. He shakes back his hair, draws a long breath to be sure that his lungs are in order, withdraws a step or two from the desk, and folds his arms across his breast, as if for bands to keep him from breaking his ribs in the coming effort. After all this preparation, instantaneously made, he at once soars to the highest efforts of oratory. At one moment tears are starting to almost every eye, and the next the congregation are in a broad smile, which sometimes ends in a loud laugh. He utters words of the keenest sarcasm, and then he melts away into thoughts of holiness and love. At another time he gesticulates most violently; he paces up and down the pulpit in great agitation; he runs to first one corner of the desk and then the other; pounds and shakes his fist, bends forward and backward; and, finally, in a whirlwind of excitement, and in a voice of thunder, pours forth a torrent of language which the want of breath only induces him to suspend. He makes your heart bound with emotion; he tempts the most solemn into smiles, and stands a wonder as an orator. That he is a mighty thinker, and one of the most powerful of living orators, cannot be denied. While he is speaking the old and young are held in wrapt attention, and there is no subject but what he discusses with singular originality and brilliancy. His sermons are very long, but never tiresome. The thoughts are profound and new, and they are demonstrated with ability and eloquence. His learning, ingenious arguments, and interweavings of pathos and humor make the whole discourse most effective.

He is a man of genial disposition, and of warm attachments; and he has secured idolizing friends. His sympathies are with all works of education and philanthropy, and he is altogether without sectarian prejudices. In truth, he is one who for many noble qualities of character, joined with extraordinary gifts as a preacher, has secured a wider public and private esteem than any man of his day.

REV. HENRY W. BELLOWS, D. D.,
PASTOR OF ALL SOULS' UNITARIAN CHURCH,
NEW YORK.

REV. DR. HENRY W. BELLOWS, pastor of All Souls' Unitarian Church, Fourth avenue, was born in Boston, June 11th, 1814. He was graduated at Harvard College in 1832, entered the divinity school at Cambridge in 1834, and completed his course in 1837. On the 2d of January; 1838, he was ordained pastor of the First Congregational Church, in New York. He was the principal originator of the *Christian Inquirer*, a Unitarian paper of New York, in which he was the main writer from 1846 until the middle of 1850. In 1851 he received the degree of D. D. from Harvard. His present congregation is the same over which he was first ordained, although they are now classed as Unitarians, and have twice changed their place of worship. Says another of Dr. Bellows: "He is a ready speaker and popular lecturer. His taste and connections lead him to intimate relations with artists, and engage him often in questions of a social and philanthropic character. He has spoken and published his views freely upon the prominent topics of the day, and inclines to deal with current events rather than scholastic studies. His occasional contributions to the *Christian Examiner* are marked by independence of thought and boldness of expressions."

Dr. Bellows has published some twenty-five pamphlets and discourses, and some books. His "Phi Beta Kappa Oration," delivered in 1853; his famous defence of the drama, delivered in 1857; and "Treatment of Social Diseases," a course of lectures delivered before the Lowell Institute, Boston, also in the latter year, and a book of travel in Europe, are the most noted of his productions. He is the editor of the *Liberal Christian*, a prominent religious journal of New York.

Dr. Bellows is not a satisfied man. He is seriously disturbed that men take so many roads to heaven, when they might all go by

one. He has drawn up the articles of a new Christian covenant, and elaborated a system for a church platform on which every theologian can be accommodated with a seat. Through wonderful study he has discovered a means by which ecclesiastical fire and water may be made to mingle, and by which the venom of sects can be changed into the milk of human kindness. It is a consolidation of Christianity. It is to overthrow the walls which keep God's children apart. It is to tear up present creeds and take an enlarged view of the Bible. Dr. Bellows has this olive branch all ready, and longs to put it in the mouths of doves and send it throughout the earth; but he shakes his head and says the times are not ripe for it, and probably never will be. Still, if he had his way, he would take all these creeds and send them to a paper-mill, and have a broad sheet made, on which should be written the covenant of a new and universal church, and he would go forth first as an earthquake, and tumble down every altar, from the old cathedrals of Europe to the Methodist rookeries of the back-woods, and then, with the lamps of the virgins, he would—another Aladdin—raise up such a structure as the world had never seen; and this should be not the church of a sect, but of mankind, and *such* should crown the hills of every land.

From this pleasant dream of Dr. Bellows, it can be seen that he is a liberal-minded, large-hearted man. A few years ago he nearly committed clerical suicide. He delivered a ringing, thundering, defence of the poor, kicked, reviled drama, and absolutely recognized actors and actresses as worthy of salvation. The religious editors rushed breathless to their offices and exhausted their inkstands in besmearing him with ridicule and drenching him with wrath. His brethren of the ministry howled louder than a pack of wolves, and many orthodox families threatened to fly from the city inhabited by such a monster. For a minister—for a man claiming to respect his calling—to go out of his way to uphold the beastly, sore, corrupt drama, and to associate with the giddy, wicked, painted and padded creatures of the stage, it called for a straight-jacket, if not the spout of the hydrant. The panic was frightful and the threats were diabolical. The doctor stood in a slippery place. His enthusiasm for genius, his appreciation of an art, his liberal and kindly nature had carried him to an extreme position; but in spite of ink, and wolves, and orthodox families, and scorn, and threats, he stood firm, and even partook of a dinner with the profane people. The editors again

desired to devour him, but it was shrewdly suspected that their chief object was to be black-mailed with a slice from the dinner. The doctor ate of the remarkably good beer which such entertainers are sure to provide, and the food of wisdom and counsel which he had himself dispensed, was rendered more palatable in consequence. People who are just as anxious as anybody else to avoid fire and brimstone felt that one clergyman, at least, had sought to give them *wings to rise*, rather than, as usual, a *millstone to hurry them down*.

When the war broke out, a great philanthropic thought took possession of Dr. Bellows. Everybody was crazy; the young men were following the fife and drum, and a large number were disposed to think war merely a frolic; but the doctor declared it was to be a serious business, and that disease would be more potent than even the bullet. He organized the Sanitary Commission, and a work was commenced which has no parallel in the history of humane enterprises. The condition of matters in the camps and hospitals was of the worst possible character; but from chaos there was produced system; from ignorance came intelligence; and, instead of everything conspiring to kill the soldier, science, natural laws, and humanity were all combined for his safety and relief. Dr. Bellows neglected every other duty save this one, to his mind of such vast national importance. He drew about him men of equal zeal; he visited the camps and hospitals in every part of the country; he stormed at "red tape," and official stupidity, and had the satisfaction of witnessing the complete success of his system and plans, and the constant relief of untold suffering. The ministering spirits of this commission were on the battle-fields, and at every sick couch; its watchfulness detected every error of hospital management, and every want of the afflicted, while its influence in every department of the government, and with the people, was sufficient to make its authority efficient and its means ample. In fact, the Sanitary Commission was the great philanthropic mission of the day. Dr. Bellows was its parent, its never flagging spirit, and its daily slave. Should his idea of a universal church be but a dream; should no actor or actress ever walk with him in the golden streets of the New Jerusalem, certainly his efforts in this newer scheme will adorn him with garlands forever.

We wrote as follows of him at that time: "Any day at the New York office of the Commission, in Broadway, you may see a pale, thin-faced, modest bearing man. He attends to business as if he had been brought up in a counting-room, is distressed if anything goes

wrong, and it is not the fault of his attention and energy if all does not go right. When the sun of the South is blazing its fullest, and when the keen storms are sweeping along the Virginia mountains, he is ever thinking of comforts for the soldiers. And, then, how sadly he speaks of the sick beds and graves which, he tells you, are stretched from the rising to the setting sun. He has written and published various reports of the Commission, which are replete with interesting details and facts. He also delivers addresses on the subject of the work, which are intended to keep the public informed of the vastness of the field, and the necessity of their constant support. Dr. Bellows possesses an amount of practical, homely sense, not common to men of his profession, and a familiarity with scientific subjects, which happily fit him for the position of president of the Commission, and have led to much of its success. Dreamer as he is, he has shown himself not the less an earnest worker. With a mind crowded with its imaginings of beauty, he has been able to do a noble work amidst the surroundings of terrible war."

Dr. Bellows had his dream of a church edifice. It was to be the combined elegance of architecture, and every tower, and every arch, and every inch of it was to be in a measure a religious sentiment. All of beauty, all of solemnity, all of religion, all of penitence, and all of faith, were to speak in its walls, its adornment, and its worship. Consequently, in the construction of All Souls' Church, he bewildered the architects and astonished the town. Peculiar in its construction, it is equally novel in its interior arrangement, but as a whole, is most imposing, tasteful, and beautiful.

The congregation is numerous and wealthy. They are exceedingly proud of their minister, and largely encourage him in his good works.

Dr. Bellows is not a showy man in the pulpit, either in person or manners. His appearance is utterly without pretension, and almost humble, while his manners are plain and careless as to all effect. His head is of the intellectual kind, his face gentle in every hue and tint, and you award him instantly the merit of learning, amiability, and goodness. He is a very effective thinker, and as much an effective speaker. His thought is original, his reasoning is profound, and both are enforced by great earnestness of feeling and tone of speech. Religion, humanity, goodness, beauty, art, and genius are the subjects of his enthusiasm, and in all his discourses, in the pulpit and elsewhere, they leave their line of light. His most

eloquent passages are when he rises in amplification or climax. "We want only faith in the constitution as it is," he said, in a powerful sermon—"faith in the rights of political majorities to exercise their legitimate powers—faith in the original wisdom of the fathers—faith in humanity—faith in Christ and in God, to carry us triumphantly through this glorious but awful hour when the grandest political structure, the providence of God ever allowed to be erected is to be finally tested by earthquake, and to prove, I doubt not, that it rests on the Rock of Ages, and will endure while time shall last." His voice, especially at such times, is as clear and sweet as a flute; his intensified words fall upon the feelings like sparks upon tinder, and he carries the hearer absorbed and lost in his eloquence, while in himself every thought awakens an emotion, and every utterance has been sealed by conviction. He is a fair, honest speaker, with nature, devotion, and kindness glowing in all he says. He is emphatically one to trust—like Affection as she entwines with her tender arms, and like Merey, whose voice is the truest melody of love.

But perhaps Dr. Bellows is the most interesting in his social intercourse. Any one can approach him, and few there are who do not love an hour with him—he is so genial, so friendly, and so entertaining. Are you sad, he is saddened also; are you gay, he laughs with you; is your conversation of religion, of books, of music, of works of art, or on the topics of the day, he is ready to discuss them all. And, then, he has such a store of information from his reading, such a critical taste, such new ideas, such just and liberal views, that he not only instructs but captivates. In truth, he is not one of your gloomy, sour, cynical clergymen, but finds a silver lining in every cloud, and seeks to plant flowers where so many others would sow thorns. He would have this a happy world; he would enjoy to the fullest its rich blessings, and he would bring the mind of man in contact with everything beautiful on earth, to prepare it the better for heaven. A hater of bigotry, a denouncer of Phariseism, he is the upholder of purity and the illustration of humility. Bold in the advocacy of truth, unsparing in his rebuke of evil, he is modest of his triumphs and thoughtful of his own actions. In the community, in the church, and in the social world, he stands a firm, symmetrical pillar as a guide and a beacon. The pillar will crumble to decay, but the virtues of the man are enduring.

REV. NICHOLAS BJERRING,
PRIEST OF THE GREEK CHAPEL, NEW YORK.

REV. NICHOLAS BJERRING was born in 1831. He is priest of the Greek chapel in New York. There are other chapels in New Orleans, San Francisco, and Alaska. At present the place used is a portion of the private residence of Mr. Bjerring; but lots have been purchased on 22 Lexington avenue, near Fifty-second street, where a church in the Byzantine style will eventually be erected. The chapel is very beautifully fitted and decorated. It is attended by the Russians and Greeks of the city, and many persons of all denominations, drawn by curiosity. Mr. Bjerring has translated the service into English, and it is sometimes given in that language. The estimated number of members, including Greeks and Russians, is less than one hundred. The Russian minister, and the members of the embassy resident in Washington, attend these services at intervals, and the Grand Duke Alexis, while in New York, also attended service in the chapel. Mr. Bjerring is the author of a translation of a work entitled "The Russian Orthodox Church, a Treatise of her Origin and Life," by the Archpriest Basaroff.

An Orthodox Greek church is generally built in the form of a cross. The position of the edifice is from west to east. The inner space of the church is divided into three principal parts. In the east is the altar; entrance to it is not generally accorded to persons not set apart to service in the church. The second principal division is the church proper, in which the faithful meet for worship. The third division consists of an ante-chamber and a porch, which latter is sometimes called the outer, as the former is designated the inner, ante-chamber. The inner ante-chamber was once set apart for the catechumens and certain penitents. It is sometimes called the *trapeza* (table or dining hall), because here, in the primitive age of the Church, the love-feast, or *agape*, was held—that is, a meal consisting of the gifts brought by the faithful. In the outer hall formerly stood the penitents of the lowest grade, or those usually called *Phentes*.

As in the temple of the Old Testament there were in the holy of holies, with the ark, also the golden keys, the manna, the rod of Aaron, and the table of the law, so there are in the Orthodox Eastern Church also the tabernacle, that is, a vessel wherein are placed the holy gifts for the sick, a cross, as the sign of the eternal Priest of our redemption, and a book of Gospels, as the depository of His holy law, all of which are placed on the holy table. Behind the holy table, toward the east, is erected the throne for the bishop, on both sides of which are side thrones for the clerics serving with the bishop. By this is signified the heavenly seat of Jesus Christ and His sovereignty in the Church, and, at the same time, also the participation therein of His holy apostles and their successors. At the north side of the altar is placed the credence table, for the due preparation on it of the holy gifts for the celebration of the Liturgy. The altar is separated from the church proper by a wooden partition, on which are depicted the forms of saints. Through this partition there are three doors leading from the sanctuary to the altar. On the altar side the holy doors are provided with a movable curtain. Through the holy doors only a bishop, priest, or deacon may enter the holy altar. The holy doors are ever ornamented with the picture of the annunciation, signifying that through the incarnation of God, the Word, heaven was first opened for the redemption of man; and also with the picture of the four evangelists, because they, like Gabriel, the Archangel, were instrumental in announcing to the world the heavenly message of salvation.

Mr. Bjerring is a gentleman in the prime of life, talented, and energetic. He is tall and gracefully proportioned. His complexion is light, with fair hair and large blue eyes. His manners are extremely courteous, and he has a fluent earnestness in conversation. The favor with which he is regarded by the high dignitaries of the Greek church in Russia, and also by the Holy Synod, is shown by his responsible position in this country. Since his residence in New York his intercourse with the clergy of other denominations, and with the most influential of the people, has been of a character to secure the esteem of all. At the altar he is impressive in the highest degree; and away from it all his functions as a priest and gentleman are discharged in a manner most conducive to the honor of his church, government, and of himself.



Sincerely yours
D. H. Boole

REV. WILLIAM H. BOOLE;
PASTOR OF THE HEDDING METHODIST
CHURCH, NEW YORK.

REV. WILLIAM H. BOOLE was born at Shelburne, Nova Scotia, April 24th, 1827. When ten years of age his father came to the city of New York, which became the home of the family, and was the birth-place of other children. Mr. Boole's early education was obtained in the public and private schools, and at the age of fifteen he commenced the study of law in the office of Henry L. Clark. After about two years he was taken away by his brother-in-law, the celebrated shipbuilder, McKay, and with him learned ship-draughting and building. He entered the Methodist ministry in the New York East Conference, in May, 1854. He was first stationed at Clinton, Connecticut, in the same year; and subsequently at New Britain and Sable. At the organization of the Sickles Excelsior Brigade, Mr. Boole joined the Fifth Regiment as chaplain, and was in the field for nearly a year, resigning by reason of a compound fracture of the left wrist, which is not yet restored, causing annoyance in preaching. A young son of Mr. Boole's enlisted as a drummer in Duryea's Zouaves, and died of congestion of the lungs in one of the military hospitals.

He was chairman of the Committee on the State of the Country of the New York East Conference in 1865, and one of a committee sent with congratulatory resolutions to President Lincoln, on the surrender of Lee's army.

Mr. Boole has been pastor of various Methodist churches of New York and Brooklyn. He is now serving an appointment to the church in East Seventeenth Street, New York. He enjoys much celebrity as an eloquent and popular speaker. During the presidential campaign of 1868, Mr. Boole was on the platform night and day, in different States, speaking for the Republican party.

In 1861 Mr. Boole delivered a sermon entitled "Antidote to Rev. H. J. Van Dyke's Pro-Slavery Discourse," which attracted wide at-

tion. It was afterward delivered in the form of a lecture, and published in a pamphlet.

In 1870 he delivered a powerful speech at Cooper Institute, New York, on the subject, "Shall Our Common School System be Maintained as it is?" which was subsequently published in pamphlet form. A discourse on "The Bible in the Schools and State," was published, and passed through several editions.

In June, 1871, Mr. Boole and other Methodist clergymen of "The National Association for the Promotion of Holiness," visited Salt Lake City and the Pacific Coast, taking an immense tent, in which to hold religious services. At Salt Lake the coming of the members of the Association was looked for with great interest for several months, by both the Mormon and Gentile portions of the community. Brigham Young manifested his interest by pointed allusions in his public addresses in the Tabernacle and at Ogden. The meetings were opened on Sunday, June 11th, in the tent, and were continued until the following Sunday. On Friday evening Mr. Boole preached a sermon of remarkable eloquence, on the Christian Priesthood and the Plurality of Wives, viewing these subjects from the New Testament standpoint. Brigham Young, Orson Pratt, Smith, Cannon, and several more of the "Twelve Apostles" were present, and sat directly in front of the speaker. The audience numbered not less than three thousand, of whom the majority were Mormons.

Mr. Boole has stated to us, in regard to this great sermon, that when he rose to speak he had very little collected idea of the language he should use, but he felt thoroughly under an inspiration from God to do battle for Truth and Virtue with all his mortal power. As the sermon proceeded, the proofs and logic of the New Testament, as against the pretensions of the Latter Day Saints, so moved the Mormons that they indulged in frequent interruptions, while its grand and swelling eloquence thrilled both friends and foes. Says an account:—

"As the preacher closed his remarks and sat down, several Mormons leaped upon the seats and began loudly to oppose. At this point the murmurs of the different factions added to the storm, which soon threatened a serious conflict. Many miners—of whom there were a large number present—pressed toward the platform for the protection of the ministers, their wives, and friends, while a few drew their revolvers. Rev. J. S. Inskip said to the excited throng, 'We will not suffer any interruption here, on our own ground. We are

American citizens, and under the protection of the United States Government. At this a loud shout arose, 'Hurrah for the United States Government!' which seemed to awe the Mormon belligerents, for they soon ceased their noise, and slowly retired."

Not only did this learned and fearless sermon make such an assault upon Mormon doctrines as had never been so well attempted before, but the constitutional right of free speech was triumphantly vindicated. Judge James B. McKean, of the United States Court of Utah, in a private letter to Mr. Boole, under date of Salt Lake City, October 9th, 1871, says: "There are so few men in the world that could have done successfully what you undertook here, in preaching to Mormons against polygamy and latter-day revelations, that I would have, and I think I did, advise against it. But the theology, the logic, the rhetoric, the temper, and the tact, which you brought to bear, were irresistible. The Mormons for once showed that they felt themselves to be unhorsed, and the Gentiles were exultant. That sermon will long be remembered here, as something to date from. George L. Cannon, himself hardly second in talent to any Mormon, is reported to have said, 'That man Boole is the ablest preacher that has ever spoken in this city.' Even your enemies are constrained to praise you. You need never regret that effort."

The Rev. T. De Witt Talmage, in an article entitled "The Big Tent," says: "We found the track of the Methodist tent all the way across the continent." In the cities of the Pacific coast, and at many camp meetings in the East, Mr. Boole and his ministerial brethren preached to vast audiences.

Mr. Boole is one of the editors of the *Advocate of Holiness*, a monthly magazine published in Boston, under the auspices of the National Association.

A man of practical inclinations in everything, Mr. Boole some years since began to interest himself in providing permanent camp grounds, with adjoining property, for furnishing Christian families a summer resort in the midst of Christian influences. Associated with the Rev. W. B. Osborn, he purchased the Ocean Grove property at Long Branch, New Jersey, and afterward formed the Ocean Grove Camp Meeting Association. The whole estate of three hundred acres was deeded to the Association, at the same price for which it was first bought. A large number of cottages have been built, and lots which sold originally at one hundred dollars have found ready purchasers at one thousand dollars.

In December, 1871, Mr. Boole purchased property on Hempstead Harbor, Long Island, which he called "Sea Cliff Grove," and subsequently conveyed, for the same price he gave for it, to the Sea Cliff Grove and Metropolitan Camp Ground Association of New York and Brooklyn. This property is twenty-six miles from New York, and contains two hundred and fifty acres, with one mile of water front. It cost one hundred and ten thousand dollars, and the buildings, roads, and water-works one hundred thousand more. The scenery is the most magnificent on Long Island Sound. A building for religious services, called the Metropolitan Tabernacle, is one hundred feet wide and one hundred and fifty feet long.

We now come, in our enumeration of the special labors of Mr. Boole, to his "work of faith," known as the "Home for Women," located in a house in Water Street, New York, which was formerly kept for a dog-pit and other abominations. In establishing a home for the fallen women of Water Street, Mr. Boole sought a location in the immediate vicinity of the dance-houses, for his theory was that to save these women he must have a place near their haunts of vice, where those who were so disposed could be gradually lifted out of the slums, and made to work their way into respectable life.

The Home has now been in successful operation for three years, and its records are full of most affecting reformations and conversions. Some have died in the happiness of repentance and salvation. Not only have women left the slums in the vicinity and taken refuge here, but they have come from dens of infamy elsewhere in the city.

With an annual expenditure of over three thousand three hundred dollars, yet the sole dependence of the institution is the unsolicited offerings which are given to it. No one is asked to give anything, but those connected with it pray without ceasing for its care by the Heavenly Father. They have accepted the promise of Jesus, "If ye shall ask anything in my name, I will do it," and they rely on it for every dollar and every mouthful of food. Professor Tyndall, of England, has asked for some proof of the efficacy of prayer; and here it is in one among the many instances from Mr. Boole's diary:—

"February 15, 1872.—This morning I rode down to the Home. There was not quite one dollar in hand, and I knew the matron must be needing money. On entering and accosting one of the matrons, I learned that breakfast had consumed all their store, and there remained neither food nor money to supply dinner. Going into the

sewing-room, where the inmates were at work, and making some allusion to the fact of there being nothing for dinner, several of the girls spoke out, 'It is all right, sir; we are happy!' I said, 'Can you trust the Lord for your dinner?' 'O yes, sir!' they all cheerfully replied. . . . While we were yet talking, a dear brother, a minister, came in, having arrived from his home in the country; and, after a moment's salutation, he said, 'I am sent from a few ladies of my church with some money for your Home,' and handed me twenty-seven dollars. Thus did the Lord show his faithfulness, in the presence of the people. This was a sweet lesson of faith to us all."

Mr. Boole is anxious to extend his work by obtaining a country home, to which women can be sent for the purpose of continuing the reformation begun in the parent institution. In all these labors he is acting with a practical aim which is certain to secure success.

Mr. Boole is of the medium height, and has an erect carriage. His features are regular, and the whole countenance is striking in its manly and intellectual lineaments. The face is long, having a high brow, and the eyes are large and expressive. His hair is straight, and, being worn long, and falling behind his ears, presents the brow and face in their full prominence.

In early life Mr. Boole formed the habit of self-reliance, and, though he has passed through academical and other studies, he is a self-taught man. He has studied some of the languages, mostly the Hebrew. His mode of preparation for the pulpit is careful and laborious. Not satisfied with a thorough study of his subject, he writes out his sermons *in extenso*, and, dispensing with all manuscript except very brief notes, his delivery has all the ease and freedom of extemporaneous speaking. While there is an impulsiveness and spiritedness in his utterances, they have the thoughtfulness and finish of written sentences. His natural powers of oratory fit him for an elegant and effective speaker, but they have all been trained and developed at the same time that he has cultivated his other talents.

Mr. Boole is a fine type of intellectual manhood, and of the earnest, fearless sect to which he belongs. Ambitious to excel and distinguish himself in the field of mental culture, he is not less an enthusiast for his faith, bringing all his ability and influence to its service. Talented, devout, and seeking to make his life an example of virtue, Christian fidelity, and labor, he is certainly pursuing a road leading to living honors and celestial peace.

REV. ROBERT R. BOOTH, D. D.,

PASTOR OF THE UNIVERSITY PLACE PRES-
BYTERIAN CHURCH, NEW YORK

REV. DR. ROBERT R. BOOTH was born in the city of New York, May 30th, 1830. He took a course of two years at the New York University, then going to Williams College, where he was graduated in 1849. His preparation for the ministry was at Auburn Theological Seminary, from which institution he graduated in 1852. He now spent a year in agreeable and profitable travel in Europe and the East. Upon his return to his native land he accepted a call as assistant of the venerable Rev. Dr. Beman, pastor of the First Presbyterian Church of Troy, and was ordained in October of the same year. After a service of three years and a half he became pastor of the First Presbyterian Church, at Stamford, Conn., where he remained for four years. On the 4th of March, 1861, he was installed as pastor of the Mercer street Presbyterian Church in New York.

This congregation was in former days one of the most influential and wealthy bodies of Presbyterian believers in the city, having been organized about the year 1836. A church edifice was erected on ground leased of the Sailors' Snug Harbor, at a cost of some fifty thousand dollars. From various reasons, the chief of which was the up-town migration of the people, the congregation after many years declined in numbers, and at the time of Dr. Booth's coming not more than forty pews were rented. At that period there were only about two hundred members; whereas in 1866 there were about four hundred and fifty, and about two hundred families. A large number of Sunday school children were taught under the auspices of the church, including the regular school and school connected with the Half Orphan Asylum, and two mission schools on the east side of the city.

In 1870 the church edifice was sold to the Church of the Strangers, Rev. Dr. Charles F. Deems, for fifty thousand dollars. A union of

the Mercer street congregation with the University Place Presbyterian church having been effected, Dr. Booth was called as pastor of the new organization, and entered upon his duties in September, 1870. The University Place Church was originally a colony from the First Presbyterian Church, then in Wall street, and the Brick Church, then in Beekman street. Ground was purchased in Cedar street, and a church erected in 1807. The fine stone edifice on University Place, now occupied by the union congregation, was built by the subscriptions of a few persons during the pastorship of the eminent Rev. Dr. George Potts, who remained pastor until his death, about 1864. The continued removal of families up-town rendered it a wise policy for these two old congregations to unite, and thereby maintain an efficient strength.

Dr. Booth received his degree of D. D. from the New York University, in 1864. He has published various sermons and addresses, which have attracted a wide attention.

Dr. Booth is of the average height, well-proportioned, and active. His head is round, with regular, expressive features. His complexion is pale, and the predominant characteristics of his face are intellectuality and amiability. He has easy, friendly manners, and such happy powers of conversation that altogether he is a most fascinating companion. There is a great deal of what is called *man* about him. An intelligent gentleman, a pure-minded and upright man, a diligent student in the paths of the sacred writers and of classical and polite literature, he has all the convictions, culture, and taste which elevate the individual to its nearest approximation to true manhood; but above and beyond all these he has a nature which in itself forms the foundation of a noble character, and to which the others are but the superstructure. In not only the thought but the practice of the nobler maxims of life; in a bold and manly conscientiousness and responsibility as to all personal conduct; in a stern and inflexible devotion to duty and to principle, and yet a charitable and gentle mode of dealing with all the short-comings of other people—such has been the course which, as youth and man, this gentleman has made the rule of his existence.

Dr. Booth's sermons are finished specimens of English composition. The diction is flowing and eloquent, and at the same time it is sufficiently concise and logical. Most of the delivery is in a calm, deliberate style, with occasional passages of animation. Of one matter the hearer is instantly assured: these sermons are thoughtful and

scholarly productions. Thoughtful as to both the matter they contain and the object in view in presenting it to the public; and scholarly as to both the language and the labored research which will best arrest attention and produce conviction. They are not dashed off with an effort for rhetorical effect, nor are they delivered with a hope of producing oratorical sensations; but they are sober and studied religious disquisitions, written in the most practical and earnest style of Christian scholarship, and pronounced for the salvation of souls.

Dr. Booth for one of his years has made a goodly advance on the road of fame. In his own and other denominations, among learned men as well as the public at large, he has a high reputation as a man of extensive learning, eminent piety, and great usefulness. How great the work before him may be cannot, of course, now be decided; but one thing is certain, that it can in no measure outstrip his willing energies, or his ambition to excel in devotion to duty.

REV. WILLIAM IVES BUDINGTON, D. D.,
PASTOR OF THE CLINTON AVENUE CONGREGATIONAL CHURCH, BROOKLYN.

REV. DR. IVES BUDINGTON was born at New Haven, April 21st, 1815. He was graduated at Yale College in 1834, and, after the study of theology for three years in New Haven, concluded his course at Andover in 1839. He was ordained April 22d, 1840, at Charlestown, Mass., at the same time being installed as pastor of the First Congregational Church of that place. Here he remained until September, 1854, when he went to Philadelphia, and for a limited period officiated at the Western Presbyterian Church. He was next called to the Clinton Avenue Congregational Church, Brooklyn, and entered upon his duties April 22d, 1855. This organization has existed for some twenty-six years, and until 1855 met on the corner of Clinton and Gates avenues. A new edifice was completed on the corner of Clinton and Lafayette avenues in 1855, and a chapel, fronting on Lafayette avenue, was finished in 1859; the whole property costing \$90,000. During 1864 the sum of \$25,000 was subscribed to pay the entire debt of the church. Beside this, the pews were donated back to the church by their owners, making a gift of an additional \$25,000. There are four hundred members and about two hundred families attending the church. Dr. Budington's published writings consist of a history of the First Congregational Church of Charlestown, and various occasional sermons and addresses. He received his degree of D. D. from Amherst College in 1856.

A Congregational Council, assembled in Brooklyn, March 24th, 1874, at the invitation of the Clinton avenue and Pilgrim Congregational churches, to take into consideration a question of discipline regarding Plymouth church (Rev. Mr. Beecher), on which there was a difference of views on the part of the two pastors and congrega-

tions on the one side, and the one pastor and congregation on the other. The decision was regarded as favorable to those asking the Council, though there was no censure of Mr. Beecher.

Dr. Budington is rather above the medium height, equally proportioned, and erect. He has a well-formed head, of marked intellectual development. His complexion and hair are fair, and his expression is that of a repose amounting almost to severity. His frigidity and harshness of countenance are more observable in his public exercises than in social intercourse. To see him in the pulpit, clad in the single-breasted clerical coat, pale, stern, rigid, and deeply reflective, he has all the appearance of a modern model of the Puritan ecclesiastical autocrats of the early times. Every word is measured, every thought is logical, and every sentiment is conviction. The man swimming for his life might as well expect an outstretched hand to come from some silent, frowning, perpendicular wall of rocks, as for the wicked to find the light of mercy in that face so severe, emotionless, and changeless. His *face* at these times draws no heart toward him, however, much his *words* may do so. In private life he is a totally different being. His countenance beams with instant animation; he is cordial, unrestrained, and talkative. The gloomy, icy Puritan seems, after all, to have been the mere outer shell of most cheerful, genial qualities within. There is no abatement of his fixedness of opinion and earnestness of reasoning, while there is a bursting forth of the warmer and gentler impulses of the heart.

Dr. Budington is in all respects an able man. He is a laborious, painstaking student, and a close, logical thinker. His sermons show great originality, as well as gracefulness of diction. He elaborates, refines, and analyzes until he presents the truth with a power well calculated to be irresistible to the intelligence. Arguments of the nature that he indulges in, coming from others, would in many cases be considered dry and uninteresting; but with him they are far from being so. In the first place, his delivery is excellent, both as regards voice and manner; and in the second, his arguments are so clear, so pleasantly illustrated by similes, and withal so masterly in logic, that they hold the hearer quite as spell-bound as the more brilliant and moving appeals of eloquence. His eyes have a penetrating gaze; his mouth assumes an expression of decision, and sternness settles an unmovable cloud upon his features. You see that he is in earnest in his work, that all the gifts of his intellect are brought into use, and an occasional tremulousness of voice gives additional

testimony as to the strength of his personal feelings. As we have said, there is now nothing in his face that appeals to you. He looks you through and through, with a glance as keen as a needle, and the heart feels a chill from the icy countenance. But all this time he is bombarding the mind with agreeably stated logic, and gradually, and then more powerfully, he brings the awakened convictions and conscience to influence, and inspire the heart. His triumph is complete. He has first repelled and then enchained—first frozen the heart, and then melted both mind and emotions.

Dr. Budington's brethren of the ministry speak of him as a truly good man. They instance his labors in his present congregation, where at times there has been much dissension, growing out of personal bickerings, unwise plans, blunders, and a load of debt. In the midst of all this, no circumstance has ever changed the serene temper, the moral fortitude, and the Christian gentleness of the pastor. And now when the dark day is over, and the period of trial gone by, the exaltation of character then displayed has endeared him even to those whose purposes he opposed. Mainly through his instrumentality, his people are to-day united and powerful, devoted to their spiritual teacher, and he to them, with their heavy indebtedness discharged, and their future undimmed by a single cloud.

Ripe in scholarship, practicing all the graces of the gentleman, and the acknowledged and admired Christian, Dr. Budington is alike conspicuous in public life and valued in the private circle. His praises are spoken in the language of popular applause, and in the utterances of breasts guided by his rare example.

REV. SAMUEL D. BURCHARD, D. D.,

PASTOR OF THE THIRTEENTH STREET PRES-
BYTERIAN CHURCH, NEW YORK.

REV. DR. SAMUEL D. BURCHARD was born in the town of Steuben, Oneida county, New York, September 6th, 1812, on the farm where Baron Steuben lived and died, it being a portion of the township awarded that distinguished revolutionary officer for his public services. The farm of six hundred acres became the property of the father of Dr. Burchard, and here his youth was passed amid the patriotic influences of the home and grave of the departed hero and soldier. The county was settled to a large extent by the Welch, which language Dr. Burchard once spoke with freedom. When about seventeen years of age he went to Hamilton, Madison county, with the intention of entering a Baptist theological institution, and preparing for that ministry. A conversation with his brother, on the subject of "close communion," induced him, at the last moment, to decide against any connection with the Baptists. In the autumn of the same year he was at home, suffering greatly from asthma, when the following incident occurred. Passing along the road one day, he encountered a wagoner, who noticed his distress, and said to him:

"Why, lad, you've got the heaves badly."

"Something like it," replied the youth.

"Well, get up here," remarked the other.

The youth mounted the wagon, when the wagoner further remarked:

"When a horse has the heaves we send him west of the Alleghanies. Now, if a horse can be cured, why can't *you*?"

The result was that these somewhat original but practical suggestions were acted upon, and in two weeks' time the youth was on his way to Kentucky. Going to Lexington, he made preparations to start a school, but, showing himself an effective speaker in addressing temperance meetings, he was urged to prepare for the ministry with-

out delay. He soon after entered Centre College at Danville. During his collegiate course he was very active in the temperance movement, constantly addressing crowded meetings, and acquired great fame as a ready debater and eloquent extemporaneous speaker. Providentially, too, his asthma was permanently cured. On one occasion more than three thousand people had assembled to hear him speak on temperance, when he found himself suffering with a sudden and severe attack of the complaint. He thought himself able, however, to make an apology, and rose to do so. The vast assemblage had an electrical effect upon him. After a few words he began to feel relief, and proceeding, made one of the best speeches of his life, which was of three hours' duration. In 1836 he was sent to the east on a mission to raise funds for Centre College, and was successfully engaged in this work about a year, preaching and making addresses in all the principal cities. He held forth frequently at the old Broadway Tabernacle, where crowds flocked to hear him. Returning to Kentucky, he was graduated with his class in 1837. He received calls to churches in New York, Boston, and Newark, but preferred to continue his theological studies at Danville, under Drs. Young and Greene. This class was the foundation of the present Presbyterian Presbytery in the spring of 1838. Desiring to pursue his studies in New York, he consented to take the temporary charge of the Houston street Presbyterian Church, commencing his duties in the autumn of the same year. In the following spring he accepted a formal call, and was ordained and installed. He preached eight years in Houston street, during which time eight hundred and forty-four persons were added to the church, and two hundred and ninety-three children baptized. Many of the congregation desired to plant a church up town, and a colony, consisting of one hundred and eighty members, with the pastor, was constituted into a new church May 27th, 1846. After worshiping in the chapel of the New York University for nearly a year, in May, 1847, the basement of a new edifice in Thirteenth street was erected, and in September the main building was occupied. The property cost \$30,000, and there was an encumbrance of about \$24,000. On the 8th of January, 1855, the edifice was entirely consumed by fire. Another building was erected on the same site, and dedicated in the following October. The debt had been reduced before the fire to \$7000; but it was again increased to nearly \$22,000, which was gradually reduced, and in May, 1864, entirely removed. Up to the year 1815 there had been added to the church

one thousand four hundred and fifty-six persons, five hundred being on profession of their faith; eight hundred and sixty-six had been dismissed or died, and the number at that time was seven hundred and seventy. Three hundred and eighty-nine children had been baptized. The Sabbath attendance was about one thousand persons. The total number added to the church under Dr. Burchard's ministry of twenty-five years was two thousand two hundred and ninety. His pastoral calls had averaged about one thousand a year, making an aggregate of twenty-five thousand calls, and he had attended not far from two thousand five hundred funerals.

During 1853, Dr. Burchard was prostrated by the formation of an internal abscess, from which his life was despaired of. The most eminent surgeons declared that only the most painful and difficult operation could possibly save his life, and even then there were a thousand to one chances that he would die under the knife. The operation was entered upon by Drs. Sayre and Hossack, and a cavity made, in the words of Dr. B. to us, "as big as a child's head." After extraordinary endurance, at length his pulse seemingly ceased to beat, and the surgeons pronounced the patient dead. His wife, however, who remained in the room during nearly the whole operation, insisted that he was not dead, and vigorous means were taken for his resuscitation. For a long time no signs of life appeared, and the surgeons again and again reiterated their opinion that it was totally extinct. The efforts continued, and Mrs. Burchard claimed that she detected a slight glow in the cheeks, but the surgeons were still incredulous. At last the patient gave a gasp, the pulse returned, and, to the joy of the devoted wife and the profound astonishment of the surgeons, it became evident that he still lived. From day to day, when he could endure it, other operations took place, the cutting extending at least three inches into the body. The bowels were exposed, and the bladder was actually displaced and replaced. In his recovery, nothing was more wonderful than the manner in which the parts were healed, and the manner in which nature supplied the absence of bones and muscles that had been removed. Dr. Burchard was restored to his pastoral duties in about six months. The case attracted great attention from the medical profession both in the United States and abroad. Visiting Europe in 1855, he was invited to the leading medical colleges, where his person was examined, and he was listened to with little less than wonder. He

gave a public lecture on his case at one of the institutions, and so thrillingly interesting was it that one of the faculty fainted.

Dr. Burchard published, in 1840, a volume, entitled "The Laurel Wreath;" and in 1853 a handsome volume, with steel engravings, entitled "The Daughters of Zion," which was republished in England. He has also issued various sermons and addresses, and written largely for the magazines. His degree of D. D. was conferred by Madison University, in 1852. He is the chancellor of Ingham University, at Leroy, New York, an institution for females, and is connected with many charitable and religious institutions and societies of New York city.

Dr. Burchard is of tall person, erect, and well-formed. He has a round head, not large, but well developed, with regular and intelligent features. He is of fair hair and complexion, and exceedingly bald. His countenance shows a great deal of honest, independent character, and an unfailing store of amiability and cheerfulness. He is genial and communicative, and readily obtains the esteem and love of those with whom he comes in contact. His learning is varied, embracing many subjects quite foreign to his profession, and he is most happy in his mode of making it a source of pleasure and benefit to others. It is apparent that he is a man of much shrewd penetration as to character, and that his own is bold and manly, while thoroughly and enthusiastically religious. He has a nervous impulsiveness of manner, but his judgment is collected and his resolution heroic. As instances of the latter, it may be mentioned that during the cholera pestilence of 1832 he remained at Danville, nursing the sick, and shrouding the dead, when almost all who could do so fled; and under the severe medical operations which he has submitted to he was never bound or stupified in any degree.

He is a fascinating, extemporaneous speaker. There is a gush of language from his lips as unrestrained as water from a fountain, and it sparkles with all the glow of impassioned eloquence. His sermons are written with the same smoothness and beauty, while they do not lack in argumentative power. He always speaks with feeling and great devoutness, using a few impressive gestures. His ministry in New York now stretches over a period of thirty-four years. It is a ministry brilliant with triumphs. It is years of talents well applied, and God's work well done.

REV. STEPHEN H. CAMP,
PASTOR OF UNITY UNITARIAN CHAPEL,
BROOKLYN.


REV. STEPHEN H. CAMP was born at Windsor, Connecticut, May 29th, 1837. In boyhood he resolved to dedicate his life to the Christian ministry. At the age of fourteen his father removed the family to the western part of the State of New York, and sought to make arrangements for the purchase of a farm; but in this he failed, and the son was obliged to abandon the hope of a liberal education. Greatly disappointed, but meekly bowing to his fate, he at once turned his attention to learning a mechanical trade. In September, 1852, he entered a machine shop at Rochester for this purpose; and in September, 1868, he went to Milwaukee, and was there engaged as a machinist. Here, while patiently laboring at his occupation, he met the Rev. Mr. Staples, who became interested in him, and so far promoted his hopes and plans, that he was enabled to enter the Divinity School at Meadville, Penn. Upon the termination of his studies, he became the chaplain of a colored regiment then at Port Hudson, Louisiana, and on his return from the service, he took charge of the Unitarian Church at Toledo, Ohio. It was in a very unfavorable condition, but at the end of a year presented a more hopeful aspect. In March, 1869, he visited Brooklyn, where he preached for two weeks, as a supply, to the people of Unity Chapel. He was so much admired that a cordial and unanimous call was extended to him, which he accepted.

The founding of Unity Chapel, or the Third Unitarian Congregational Society of Brooklyn, was chiefly due to the efforts of the Rev. Dr. Alfred P. Putnam, pastor of the Church of the Saviour, generously aided by his own congregation. The first services were held on Sunday, October 6th, 1867, in a public room on the corner of Classon and Fulton avenues, about fifty persons being present at each service. On the evening of December 3d, 1867, more than

thirty persons assembled and organized as a religious society. The expense of the enterprise during the three months preceding January 1st, 1868, were entirely defrayed by Dr. Putnam's church. In February, 1868, in consequence of Dr. Putnam's continued appeals, a subscription was raised for the erection of a chapel. Ten thousand dollars were thus obtained, to which the American Unitarian Association added a further five thousand. In April, 1868, seven lots of ground were purchased on Classon avenue and Lefferts street, for the present chapel and a future church. The corner-stone of the chapel was laid September 4th, 1868, and the dedication of the completed edifice occurred December 9th, 1868. A powerful and eloquent sermon was preached by Dr. Putnam, and numerous other prominent ministers took part in the impressive services. The cost of the lots, building and fixtures, was about twenty-six thousand dollars. From the date of its organization, the society gave evidence of constantly increasing strength and influence, and under the ministration of Mr. Camp, it has been thoroughly united and active in the religious work.

Mr. Camp is an interesting and impressive preacher. By voice and manner, he shows that his personal feelings are fully involved in all that he says, and that preaching with him is not intended for the display of talents, so much as to awaken his fellow-creatures to a consideration of religious and moral concerns. He arrests attention and conscience, because his sermons are thoughtful, argumentative productions; and he converts because they are likewise aglow with the inspiration of a fixed and ardent faith. Poetry, sentiment, and beauty all affect and govern him in his mental action, and his views of life; but the deep and moving source of all his convictions and his preaching is religion. Consequently, his daily life is marked by the purity and consistency which spring from such a condition of mind and heart, while his public career stands not less an example of fidelity to principle and duty.

REV. J. HALSTED CARROLL, D. D.,
PASTOR OF THE EAST REFORMED CHURCH,
BROOKLYN.

EV. DR. J. HALSTED CARROLL was born in the city of Brooklyn, May 21st, 1833. His father, the late Rev. Dr. Daniel L. Carroll, was one of the early pastors of the First Presbyterian Church, on Brooklyn Heights, and throughout a memorable ministry displayed the highest characteristics of learning, piety, and efficiency. "God is all my hope," were his dying words. The son made a profession of religion at the age of thirteen years, and entered college before he was fourteen. He then graduated at the University of Pennsylvania in July, 1851, and at the Princeton Theological Seminary in May, 1855. At the close of his second year of theological study, he was licensed by the Presbytery of Philadelphia to preach the gospel, and on the 30th of May, 1855 (the year he left the seminary), he was ordained and installed by the Presbytery of New Brunswick as pastor of the Presbyterian Church in Jamesburg, New Jersey. In the following year his ministry was marked by a powerful revival, which affected not only his own congregation, but also the neighboring congregation of Manalapan, where he labored a part of the time. Impaired health obliged this faithful pastor to resign in 1858, when the following resolution was unanimously adopted by the church:

"Resolved, That we do hereby publicly testify our gratitude to God, that during Mr. Carroll's ministry here, his labors have been signally blest by the out-pouring of the Holy Spirit, and that from a small beginning we have been raised up to be a growing and prosperous church."

He had been attacked with hemorrhage of the lungs, and now proceeded to Aiken, South Carolina, a noted resort for invalids. As his health improved, he occasionally preached, and with so much acceptance that he was invited to remain in the place as a permanent pastor. With this view, a Presbyterian church was organized there



J. Halsted Carroll

on the 28th and 29th of August, 1858, and not long after a convenient house of worship was erected. Here Dr. Carroll labored with great usefulness and success for nearly two years. He then resigned for the purpose of going to Europe, hoping to gain more perfect health. Under date of May 4th, 1860, a preamble and resolutions were adopted by the church, from which we make the following extract:

“Resolved, That this church and congregation entertain a very grateful sense of the valuable services rendered by Mr. Carroll in the founding and organizing of the church; of his zealous devotion to the promotion of the enterprise, and his successful efforts in raising the means for the construction of the house of worship, and that we shall ever affectionately cherish the recollection of his sympathizing attentions to the members of his flock in their mingled experience of joys and sorrows during the period of his pastorate.”

Dr. Carroll left the United States in the early part of 1860, and was absent about a year. He traveled extensively in Europe, made the acquaintance of many celebrated men, listened to the preaching of the principal pulpit orators of Europe, and finally returned home with improved health. For several months he preached only occasionally, until he was called to the South Congregational Church of New Haven, Conn. He accepted the call January 17th, 1862. but by reason of severe indisposition, he did not commence his duties until the first Sabbath in June, 1862. At first he recalled his acceptance, but the congregation was so desirous to secure him that the time for his coming was voluntarily extended six months. His sermons preached as a candidate here made a deep impression, and his first sermon as the pastor, was one of the ablest ever preached in New Haven. The congregation steadily increased, and became, on Sabbath afternoons at least, larger than those of any other church of the same denomination in the city.

The late Gerard Halleck, well known as the editor of the *New York Journal of Commerce*, was a member of this congregation, and in the course of a “History of the South Church,” speaks thus of the ministry there of Dr. Carroll:

“His sermons are full of thought, legitimately derived from his texts, though often not lying on the surface, yet when suggested, so obviously comprehended within the scope of the passage, that the hearer wonders he never caught the idea before. There is withal a terseness and point in his discourses, and a beauty of language and imagery, which renders it impossible to forget them. His descrip-

tions of scenes and incidents are exceedingly graphic. His scripture characters, as presented in the chapel on Sunday evenings for many months in succession, until superseded lately by the Fulton Street Prayer Meetings, we have never heard surpassed, so life-like and so full of instruction. The attendance upon them was very large. To those who never heard Mr. Carroll preach, we may remark that one half of the power of his discourses consists in the delivery. Sometimes they are written out in full, but more generally not, and in either case he is entirely independent of his manuscript, seldom ever looking at it, but holding constant communication with his hearers, not only by his voice, but by his expressive features and appropriate action. His enunciation is remarkably distinct, his voice is soft and clear, and his command of the audience such that amidst the profound stillness of the house, he is heard in every portion of it, even when speaking not much above the tone of common conversation. * * * There is one peculiarity in his manner which we must not omit to mention, viz.: that it contains in about equal proportions, *gentleness* and *fire*, two things theoretically inconsistent with each other, but practically exemplified in the South Church every Sabbath. As an extempore speaker especially his powers are extraordinary. Take him when and where you will, on any subject, in the pulpit or on the platform, or in the conference room, he is always ready and always good, seldom hesitating or recalling a word, but going on like a quiet, steady stream, supplied by never-failing springs, until he has occupied the time allotted him, or accomplished the end at which he aimed."

After a pastorate of six years, Dr. Carroll resigned in New Haven, and visited Europe a second time, preaching in the principal cities. In Paris he labored very earnestly for the Young Men's Christian Association, as well as officiating during the week and on Sabbaths in the American, English, and French chapels. On leaving the city he was tendered the compliment of a breakfast, the clergy and laity present representing the various Protestant denominations, and the Christian Association. The *American Register*, of Paris, thus notices the event:

"Dr. Carroll being on the eve of his departure for Italy, his friends met to testify their personal respect for him as a gentleman, and also for his good and willing services to each during his short stay in Paris. These acknowledgments took a more tangible form than that of an excellent breakfast and excellent speeches,—a fine Bible was presented to the Rev. Doctor, on the fly leaf of which were written

the names of the Rev. gentlemen present, and those of representatives of the Association, and the following flattering address: 'An offering of friendship from the Protestant clergy and the Young Men's Christian Association of Paris, expressive of their high appreciation of him as a brother dearly beloved for his own and his work's sake.' After breakfast the presentation was made, when deserving eulogies were passed on the honored guest. The following resolution, beautifully engrossed, was presented by the committee on behalf of the Association as expressive further of their appreciation: '*Resolved*, While expressing our thanks to all the kind donors who have so generously helped us, we feel that special gratitude is due to the Rev. Dr. Carroll, of New Haven, U. S., our efficient temporary Vice-president. To his indefatigable and successful labors this Association is largely indebted for the means which have provided and furnished our new rooms; for the general interest and sympathy awakened in our behalf; and above all, for his religious instruction and influence, which have given such spirited impulse to us as a *Christian Association*. That God may bless and reward him is the prayer of those with whom his name will ever be a household word.' "

In May, 1869, he became pastor of the Lee Avenue Reformed Church, Brooklyn. Here signal success crowned his ministry. The statistics of the church show, besides a phenomenal growth in the congregation, an addition of two hundred and forty-six to the roll of membership, and of these, one hundred and sixty-five united on confession of faith. During the two years of his pastorate, each year nearly doubled the accessions of any of the fifteen previous years of the church's history.

In 1871 he accepted a call to his present church, the East Reformed, on Bedford Avenue, Brooklyn, then in a very feeble condition. The congregation numbered only thirty-seven persons, and the Sunday School scarcely existed, save in name. Since the settlement of Dr. Carroll, one of the most elegant church edifices in Brooklyn has been erected. It will seat comfortably one thousand persons, and its spacious lecture rooms, Sunday school and conference rooms, its parlors and appliances are all most beautiful and convenient. The Sunday school, from forty pupils, has gone up to three hundred. The church, from thirty-seven members, to three hundred and seven,—an increase in one year and a half of three hundred per cent. in attendance, and four hundred per cent. in revenue. The parsonage which adjoins the church is commodious, containing thirteen rooms,

while the illuminated steeple and clock make the church edifice the distinguishing attraction of the locality. The whole property cost one hundred and fifty thousand dollars. The congregation completely fills the house, and camp-stools are in requisition every Sunday to accommodate the additional crowd of people.

Dr. Carroll received his degree of D. D. from Hampden Sidney College, in 1868. Occasionally he delivers public addresses out of the pulpit, in which it has been truthfully said, "he is at home, knowing exactly where and how to strike the popular heart." At an Irish Relief meeting in New Haven, for an hour or more he electrified an immense audience, who responded with cheer upon cheer. The *Philadelphia Press* speaks in these terms of an oration delivered by Dr. Carroll at the anniversary of the Athenæum Literary Society of Delaware College, on the subject of "Men and Things Abroad." "The oration was masterly throughout, exhibiting great artistic excellence and rare specimens of varied and genuine eloquence—eloquence of the intellect, imagination, and the emotions. Judging from the effect last evening, we would say that Dr. Carroll has few superiors in this country as an orator. His manner is in the highest sense dramatic, and he seems to sway his audience at will. At one time, by a dash of wit and humor, convulsing them with laughter; at another, by some passage or picture of surpassing pathos, melting them to tears."

Dr. Carroll has a well-proportioned and graceful figure. His head is large, with a face of striking intellectuality. He has warmth and sincerity in his manners, at the same time he displays a natural courtliness and dignity which are always agreeable to behold in a man of the clerical profession. In the pulpit his mastery over the mind and heart of the masses is perfect and irresistible; and in the social walks he leads all equally captive to the fascination of his personal character. His ministerial work has been successful in the extreme. Modestly bearing the fame which it has already brought to him, he is with every day's maturing powers giving larger talents and a bolder energy to the cause of Christ.

REV. GAWN CAMPBELL,
LATE PASTOR OF THE FORTY-FOURTH STREET
UNITED PRESBYTERIAN CHURCH, NEW YORK.

REV. GAWN CAMPBELL was born in Down county, Ireland, about the year 1824. By reason of the loss of certain records he is himself in doubt as to the exact date of his birth, but thinks it to have been in the year we have named. His early studies were at the common school of Barnamaghery, his native township. He then studied theology with the Rev. Archibald Lowry, who kept a classical school at Crossgar, in the same county. After this he went to the Belfast College, and after three years of study took the general certificate, as it is called, which is the same as the diploma of the American colleges. He next entered upon his regular theological course, which continued for two years, until 1843. In 1844 he was licensed as a Presbyterian minister by the Presbytery of Down county, and preached for some time in different parts of Ireland.

He came to the United States in 1849, and landed at New York. He was first settled over the Associate Presbyterian Church at Greensborough, Vermont, where he remained eleven years. In 1861 he was called to the congregation of United Presbyterians, over which he still presides.

The United Presbyterian Church of North America is so called by reason of a union of the two bodies formerly known as the Associate and the Associate Reformed Presbyterian Churches, which was consummated at Pittsburgh, May 26th, 1858. There are in the city of New York eight churches of this sect. They differ from the other branches of the Presbyterian faith in regard to the communion, psalmody, and instrumental music in the worship of God. On these points they hold to close communion, use only the book of Psalms contained in the Holy Scriptures, and will not allow the use of mu-

sical instruments in their churches, as they were not found in the Jewish synagogue or the primitive churches of the New Testament.

The Forty-fourth Street congregation was originally a mission station of Associate Reformed Presbyterians, who commenced worship at National Hall, in Forty-fourth street, between Eighth and Ninth avenues. The enterprise commenced in April, 1855, and after about ten months, early in 1867, was organized as an Associate Church, under the pastoral care of the Rev. James B. Whitten. By the union at Pittsburgh the congregation became known as the United Presbyterian Church. The congregation removed to Eagle Hall, in Forty-fourth street, and thence to Morton Hall, in Forty-third street. In 1858 a new church edifice, which had been erected in Forty-fourth street, between Ninth and Tenth avenues, was occupied. Mr. Whitten was succeeded by the present pastor.

Mr. Campbell is the author of two small works, entitled respectively "A Catechism on some of the Principles and Practices of the United Presbyterian Church," and "A Catechism on the Sacraments of the United Presbyterian Church."

He is about of the medium height, active, and erect. He has a round head, regular features, and a countenance of considerable intelligence and very decided amiability. His manners are not only courteous, but extremely cordial and frank with all persons. He is a plain man, utterly devoid of pretension of any kind, and has all the popular qualities of character common to such persons. His religious feelings, and, in fact, all his opinions, are earnestly and sincerely expressed, and his conversation on all topics is fluent and interesting.

Mr. Campbell's style of preaching is devout, and at the same time emphatic. He has a fine flow of language and a great deal of aptness of expression, and withal an earnestness of manner which shows his own deep convictions and ardent desire to make plain the truth which he is commissioned to proclaim. You see that he is intent upon this one thing, of unfolding religious truth and drawing sinners into the fold of his Master. He does not seek to advance the preacher into prominence by indulging in peculiarities of thought or manners which will attract attention to himself, but he speaks as any other man might speak instructed in the Scriptures and ordained to preach them. In fact, he hides within himself, he shrinks under the responsibility of his position, and stands with fear, and his sole reliance on divine power. This is *spiritual* preaching. It is always

solemn; it differs as much from the showy, sensational sort, as did the humble fishermen of Galilee from the preachers of the latter kind in this day, but is efficacious in the saving of souls.

Mr. Campbell toils early and late in his particular vineyard. He is a hard, unwearying worker in all places and under all circumstances. He is looking for neither fame nor emoluments, but he is following the Crucified, who has called him to his mission. An upright character, a pious life, and a self-sacrificing regard for the spiritual and temporal well-being of all his flock, give him a passport to the confidence and affection of the old and young. His ministerial exertions may not succeed in placing him among "the few immortal names not born to die," but his career will fill the full measure of the requirements of the useful citizen, faithful pastor, and devoted friend.

REV. ABRAM B. CARTER, D. D.,

PASTOR OF THE CHURCH OF THE HOLY
SAVIOUR, (EPISCOPAL,) NEW YORK.

REV. DR. ABRAM B. CARTER was born at Trenton, New Jersey, May 8th, 1820. His grandfather was the Rev. Dr. Abram Beach, at one time assistant minister of Trinity Church, New York, and his father, the Rev. Abiel Carter, also a well-known and talented Episcopal clergyman of his day. His early studies were at the Institute at Flushing, Long Island, conducted by the Rev. William A. Muhlenberg. He next entered Rutgers College, New Brunswick, where he took his degree in course, and then studied theology privately, under the direction of the Rev. Drs. Ogilby and Stubbs. He was made deacon in the Episcopal ministry in 1845, at Christ Church, New Brunswick, by Bishop Doane, and priest in 1846, at Trinity Church, Newark, by the same Bishop. He was first settled in 1846 as rector of St. John's Church, Troy, New York, where he remained two years. After this he went to St. Ann's, Morrisania, where he officiated four years, and then went to Christ Church, Savannah, Georgia, where his father had been rector before him. Here the climate did not agree with him, and he was obliged to terminate his relations with the parish in less than a year. He next accepted a call to St. John's Church, Yonkers, New York, where he remained sixteen years. Having received a very pressing call to the Church of the Holy Saviour, New York city, he accepted it, and entered upon his duties in December, 1868. He received his degree of D. D. from Rutgers College in 1856.

The parish of the Church of the Holy Saviour was founded by the late distinguished Rev. Dr. Francis L. Hawks, and was the last work of his remarkable and useful life. After leaving Baltimore, he took up his residence in New York, and his many friends urged him to establish a new parish. He was somewhat loth to do so, as his years were beginning to weigh upon him, and more particularly as

events connected with him, growing out of the war with the South, had saddened, disappointed, and almost unfitted him for ministerial duties. A man of most varied and commanding abilities, and of great force and character, he was a Hercules in any work, but now he sought the retirement and associations of his study and private life, rather than further efforts in the public arena. He yielded to the wishes of his friends, however, and commenced religious services in one of the chapels of the University. His congregation grew, and at length it was determined to build a church.

Mr. William Niblo, one of Dr. Hawks' most devoted friends, made a donation of some very valuable and eligible lots on Twenty-fifth street, between Madison and Fourth avenues, and here the corner-stone of a church structure was laid in the early part of 1866. The ceremonies were conducted by Dr. Hawks, and were of a particularly impressive character. Not long after, he passed away from earth, not being permitted to see the fair structure rise to completion. The church was opened in 1867. It is one of the most elaborate and beautiful buildings of the kind in the country, and cost over one hundred thousand dollars. The front is of yellow stone, ornamented with sculpture and other carvings, and the interior is also very rich and tasteful.

Dr. Carter is rather over the medium height, with a well-proportioned figure. His head shows intellectual development, and his face is full of intelligent and amiable expression. His manners are not only courteous, but unusually warm and kindly with all persons. He always meets you with a cheerful smile and a friendly grasp of the hand. He is a man who carries sunshine wherever he goes. While he has all the proper dignity becoming one of his sacred profession, and always maintains its properties to the utmost, still his nature is always buoyant with a charming animation, and his conversation is not less sprightly than profitable. He is genial and lovable in his whole character. He is one of those who find a silver lining in every cloud, and who detect something good in almost every character. He looks on the bright side of life, and searches for the good rather than the evil in the human composition. Hence, no matter what may be his disappointments and his apprehensions, you find him cheerful with hope. In the family circle, in his public duties, in all the manifold offices of his ministerial life, he is the same man of sunny presence, of inspiring counsel, of noble, manly example. Men go to him to laugh, and they also go in

sorrow, for he has in either case a nature which makes the hour beneficial in its teaching. He is a thoughtful man, and he is not a person given to levity. But he has this surprising and unusual calm, resolute, cheerful disposition, those soft, gentle, winning ways, and those pleasant, cheering, comforting tones and words, that altogether form a character such as is a blessing to himself and to all others.

A teacher of serious things, and a monitor over the actions of his fellow-men, still this godly man understands his duties and obligations too well to forget that it is gentle counsels and cheering words which are, after all, most powerful in their influence upon the human heart. He makes principles, conscience, and faith as eternal and immovable as the foundation of the throne of Omnipotence itself, but he does not allow any of these to darken the heart with religious gloom. He shows in himself the Christian man, with a heart light-some and joyous, and shows a life bereft of only its sorrows through sin.

The style of preaching adopted by Dr. Carter is a forcible and pleasing example of the purpose to make evident the efficiency and beauty of God's love. His whole scope of thought seeks this end, and his manner enforces it with a tenderness and affectionate interest which is irresistible. His voice is soft as it falls upon the ear, and his words reach the heart as gently and soothingly as the summer rain falls upon the thirsting flowers. It is a good, kind man speaking the undoubted promises of a loving Father in the skies.

He is effective in the highest degree, but it is without any special effort. He is modest, and totally without display in either matter or manner of delivery, but his face beams with goodness, and his lips have the impress of truth. None go away dissatisfied from his preaching. The old and the young, the pious and the worldly, can each and all accept its teachings, for they embrace truths of religion, morals, and everyday experience which cannot be disputed, and they are offered in a manner to win, and never to offend.

REV. SAMUEL T. CARTER,
LATE PASTOR OF THE EIGHTY-SIXTH STREET
PRESBYTERIAN CHURCH, NEW YORK.

REV. SAMUEL T. CARTER was born in the City of New York, July 22d, 1840. He is the son of Robert Carter, the noted New York publisher of Presbyterian and other religious publications, who has likewise another son in the ministry. He was graduated at the New York University in 1858, and at Princeton Theological Seminary in 1861. After graduation at the seminary he went to Europe, where he passed fifteen months in interesting travel. He was licensed by the Presbytery of New York, and ordained and installed by the same Presbytery as pastor of the Westminster Presbyterian church, Yonkers, New York, in 1862 where he remained five years. In October, 1867, he commenced his duties as pastor of Eighty-sixth street Presbyterian Church, New York. He is now the pastor of the First Presbyterian Church of Huntington, Long Island.

Mr. Carter is above the average height, sparely made, erect, and active. His head is not large, and the features are small and delicately molded. His complexion is light, and his hair red. He has an exceedingly agreeable expression of face, and his manners are quiet and courteous. While he is not to be called diffident, he has a modesty which is not unbecoming in a young minister. His habits are sedate and student like. Still on the threshold of his professional life, he has not as yet mingled much in the public duties to which the clergy are invited from time to time. He has not embroiled himself in any of the questions of the hour, either of Church or State, and he has allowed nothing to disturb the "noiseless tenor" of his way in pursuing his still advancing studies, and looking to the spiritual condition of the people in his charge. Under these

circumstances, you find him with a calmness of temper, a simplicity of manners, and an earnest devotion which are not usual in the clergyman who is heated and eager in the race of professional ambition. He is free, unrestrained, and sincere in all his intercourse; he is gentle, kindly, charitable, and full of Christian love in all his acts; his nature has been clouded by no disappointment, and his hopes have received no shocks from the world's trials. In young manhood, inexperienced as the world goes, still he has the culture of a well-trained student, and the strength of moral and religious principles of the pure and brave young heart.

His sermons are composed with care. And here, too, the same caution and circumspection in thought, expression, and style are shown that mark his conduct in other respects. He expounds the doctrines of his church with intelligence, but he parades no conceited opinions of his own; he discusses the questions of morals, but he makes no assaults upon the people, as if he had obtained perfection himself. A poor sinner, but one instructed to teach the Scriptures, is the character which he bears in the public services. He launches no thunderbolts, he assumes no air and tone of authority, but he comes in all meekness and tenderness with the comforting words of his Master. His voice is soft and plaintive, but has sufficient volume to give him full control over the largest audience.

The highest qualities of greatness are found in this young man. The modesty of his character, the propriety of his conduct, the sterling excellence of his principles, are a basis on which he can build a structure of manhood which in time to come may be a bulwark for morality and religion, for society and the church. Assumption, arrogance, and self-sufficiency may do for the hour, but those who are looking for an enduring reputation in the ministry, or any other profession, must establish it by other and nobler elements of character. Mr. Carter is one of the few who are seeking it by the right path, and of these he seems the least likely to fail.

REV. JOHN WHITE CHADWICK.

PASTOR OF THE SECOND UNITARIAN CHURCH,
BROOKLYN.

REV. JOHN WHITE CHADWICK was born at Marblehead, Massachusetts, October 19th, 1840. He pursued an academic course at the Bridgewater State Normal School, one of the four schools of the kind in Massachusetts, at the Phillips Academy, Exeter, and at a later period in private. He entered Harvard Divinity School in 1861, and was graduated with his class in 1864. After graduation he was called to the Unitarian Society at Haverhill, Massachusetts, but did not accept, having already agreed to supply the pulpit of the Second Society, Brooklyn, for the term of three months. He commenced his duties in Brooklyn September 11th, 1864, and soon after received a call as the regular pastor, which he accepted, and was ordained December 21st, 1864.

The Second Unitarian Society was organized in South Brooklyn about 1853. Rev. Mr. Longfellow, brother of the poet Longfellow, was called as the first pastor in the following year, who resigned after laboring ten years, by reason of ill-health. He was followed by Rev. Mr. Staples, who remained until his death, in February, 1864, being succeeded by Mr. Chadwick. In 1857 a tasteful chapel was erected, on leased ground, on the corner of Clinton and Congress streets, at a cost of twenty-nine thousand dollars. The building is in the form of a cross, with a low roof, tower, and three entrances, having interior screens of wood work and stained glass. The pulpit is a semi-circular recess, having a background of red upholstery. On one side of the pulpit, and entered from it, is a small room used by the minister; and on the other side, and also entered from it, is the organ and choir gallery, hung with red curtains, and richly painted and ornamented. There are places for four singers, whose heads, when standing, appear at four square openings, producing the effect

of as many framed pictures. The exterior and interior, in style, painting, and ornamentation, are strikingly unique.

The branch of faith held by the society is of the rationalistic, philosophical school. Mr. Longfellow introduced into his church a very beautiful vesper service, which, in a somewhat different form, is now used in several of the churches of the denomination.

Mr. Chadwick is under the average height, and of a slight figure. His face is pale and youthful. His usual expression is one of seriousness; the eyes are almost mournful, and his smiles are like quick flashes of light fading away into deeper gloom. His nature approaches to womanly gentleness, and in all respects is pervaded with the most delicate and thorough spiritual sensibility. At an age when dignity is commonly the merest affectation, and eccentricity unthought of, still there is much of the former in his self-evident strength of character, and something of the latter in his half-dreamy thoughtfulness and modes of action and speech. It is certain that he is very little influenced by surrounding circumstances, following the bent of strong natural impulses with a child-like impetuosity and simplicity. He seems like one whose pure, innocent nature had received no shocks from the world's rudeness, and was still in childhood's innocency. There is also great self-reliance. Not that he really feels an over-confidence in himself, for, put to the point, he would declare that he had not the least. But he has a wide-awake irresistible conscience, and it is this which will never suffer him to depart from the rule which brings everything to its judgment and test. He is a genial person, and always enters largely into the spirit of the social hour. In conversation he never speaks without reflection, and generally has frequent pauses for the better digesting of his thoughts.

He is not without peculiarities in the pulpit. Here he shows a serious dignity, which is striking. In prayer he crosses his hands over the Bible, and, inclining his head upon his breast, speaks in low, broken, and pathetic utterances. He preaches with the same deliberation that he talks. Every sentiment has been held before the mirror of conscience and sanctioned by it, and he utters it with his heart's utmost sincerity. His voice has a flat, peculiar tone, but it is very tender and emotional.

REV. TALBOT W. CHAMBERS, D. D.,
ONE OF THE PASTORS OF THE COLLEGIATE
REFORMED CHURCH, NEW YORK.

REV. DR. TALBOT W. CHAMBERS was born at Carlisle, Pennsylvania, February, 1819. He was graduated at Rutgers College, New Brunswick, and studied theology at the Seminary of the Dutch Church in New Jersey, and at Princeton. Having been licensed to preach in Mississippi, in 1838, he settled at Somerville, New Jersey, in the following year. In 1849 he was called to New York, to become one of the associate pastors of the Reformed Protestant Dutch Collegiate Church, in which position he still continues. The ministers of the Collegiate Church are the Rev. Dr. De Witt, settled in 1827 (not now in active service); Rev. Dr. Thomas E. Vemilye, settled in 1839; Rev. Dr. Talbot W. Chambers, settled in 1849; Rev. Dr. James M. Ludlow, settled in 1868, and Rev. Dr. Ormiston, settled in 1870. The old plan of the regular alternating of these ministers, in the Sunday services of the different churches, has been somewhat modified. The rule is followed with most of them in the morning service, but each active minister preaches in his own pulpit at least once each Sunday.

Dr. Chambers received the degree of D. D. from Columbia College in 1853. He edited the "Memoirs of Rev. John Henry Livingston, D. D.," and is the author of the history of the "Noon Prayer Meeting of the North Dutch Church," and the "Life of Theodore Frelinghuysen."

Dr. Chambers is about of the average height, and of slim proportion. His head is small, and his face pale and of a thoughtful, serious expression. He has a round, full brow, showing a large degree of intellectual development. He is polite, but in no manner familiar in his bearing, and at all times evinces much sedateness. He is a person of unwearying studiousness, and of great conscientiousness and exactness of life. His conversation is methodical, and, like his actions, devoid of all impulsiveness.

Dr. Chambers seems to have the complete confidence of the congregations of the different Collegiate organization. Their faces grow bright with satisfaction as they follow his sound, doctrinal, argumentative sermons. They are disturbed by no flashy rhetoric, no poetic rhapsodies, and no new-fangled philosophy. There are no attempts to introduce the rant of the rostrum, the style of the stage, or the clap-trap of the juggler. It is not an oration with everything sacrificed to eloquence, nor is it a lecture filled with strange fancy and large cullings from the profane poets. But it is a *sermon* in the strictest sense. The text is not some sensational word or line, some abrupt interrogatory or declaration, after the manner of a Beecher or a Cuyler. On the contrary, it is one or a half-dozen verses, or perhaps a chapter, which is intended to receive the serious consideration of the critical deacons and the logically inclined congregation on its own merits, rather than from any peculiar novelty or adroitness in its selection or arrangement. Then the plainest and most devout terms known to the English language are used, and the inspiration of the preacher is entirely drawn from the fountains of logic and of faith. He becomes very much absorbed in his theme, and at times gesticulates with a degree of vehemence; but as for any glowing pictures of the imagination, or any thunders of eloquence, there are none. Dr. Chambers does not believe that such gloss and glitter, such delicate soothings to the mind, and such extraordinary efforts to move the blood, have anything to do with the preaching of the Gospel. The power is in the truth, the persuasion is in the necessities of a lost race, and the success is the favor of God. We have examined several of Dr. Chambers' published sermons in our possession, and do not find a single passage wherein he departs from plain argument. There is the highest evidence of sincerity, piety, and ability, but nothing in the way of display. He ranks with the most popular and ablest of the ministers of the Reformed Church, and is recognized as a man of considerable literary ability.

Seeking only those triumphs which come from the regeneration of souls, and those honors which are the rightful portion of such as are pure of life and cultivated of mind, Dr. Chambers never deviates from the strict line of his professional duties. His time and talents are all given to those works which best serve the church and illuminate the narrow road to God.



E. H. Chapin.

REV. EDWIN H. CHAPIN, D. D.,
PASTOR OF THE FOURTH UNIVERSALIST SO-
CIETY, NEW YORK.

REV. DR. EDWIN H. CHAPIN was born at Union Village, Washington County, New York, December 29th, 1814. He received his academic education at a seminary in Bennington, Vermont, and his early tastes are said to have inclined to the law. For a time he was associate editor of the *Magazine and Advocate*, one of the early Universalist newspapers in Utica. In 1837, at the age of twenty-three, he commenced his ministry as the pastor of the Independent Christian Church of Richmond, Virginia. He removed to Charlestown, Massachusetts in 1840, to become the pastor of the Universalist Church, where he remained six years. His reputation was already extensive, both as a preacher and stirring orator in many of the reforms of the day. In 1846 Dr. Chapin went to the School Street Universalist Church, Boston, as associate pastor with Hosea Ballou, and in 1848 was called to his present pastorate over the Fourth Universalist Society of New York city.

This Society at the time had a church in Murray street, corner of Church. Under Dr. Chapin's preaching the congregation increased in numbers and influence, and very soon the building could not accommodate the crowds which attended every service. Arrangements were made to take the church on Broadway, about to be vacated by Dr. Bellow's Unitarian congregation, who had built an exceeding fine structure on Fourth avenue. Up to a recent period Dr. Chapin occupied this spacious church, drawing the largest assemblages in the city. The congregation became the representative of large wealth, and their church organization was conducted on the most liberal scale of expenditure in regard to the salary of the pastor, music, etc. At length the congregation determined to remove up-town, and the church was sold, and stores have been erected on the site. Lots were purchased in the upper portion of Fifth

Avenue, and one of the most magnificent structures in New York has been erected. The congregation is composed of many of the young and active men of the city, and persons of the most conflicting religious views.

Although in communion with the Universalist denomination, Dr. Chapin's sympathies have far outrun the technical boundaries of a sect. His religious views were originally affected powerfully by Dr. Channing's published writings, and by the leaders of the Universalist faith; and he is warmly interested in all the literature and tendencies issuing from the most free and thoughtful circles of Protestant Christendom, and that are beginning to receive the title of "The Broad Church Movement."

Dr. Chapin received the degrees of A. M. and D. D. from Harvard University. His published works consist of several volumes of sermons, religious lectures, and occasional discourses. "The Crown of Thorns" has had a wide circulation. He has delivered lectures before all the principal lyceums of the country, and has a popularity equal to that of any of the orthodox clergymen.

In 1850 Dr. Chapin attended the Peace congress held at Frankfort-on-the-Main, and a speech delivered by him was the most eloquent heard during the session. He has been repeatedly abroad for his health and travel.

Dr. Chapin is about of the average height, and of a round, heavy, corpulent person. He has a good-sized, round head, which has not much neck to connect it with his shoulders. His brow is prominent, and his countenance beams with intelligence and good nature. He would scarcely be taken for the refined, florid orator that he is: but it is easy to see that he is a man of marked intellectual powers, and, above all, distinguished for the practice of the noblest qualities of the heart. In his dress he in no manner conforms to any of the clerical conventionalities.

On Sabbath evening, enter the fine church edifice of the Fourth Universalist Society. Every part of the building is crowded, including the aisles, stairways, and pulpit steps. The people are a well-attired and evidently intelligent class. Just at this time a hymn is being read, and all over the church men, women, and children have their books, intently following the reader. If you love sacred poetry, if you delight in correct reading, listen. A voice clear, sweet, and impassioned floats to the ear. Every word is distinctly and melodiously pronounced, the sentiment of the holy song strongly

stirs the susceptibilities, and with its last word the mind is left dreaming of realities which eloquence has made vivid. The poet, the orator, and the spirit of divine power stand personified in the reader. It is an utterance of words which flow like the pleasant rippling of the summer rivulets—it is an appeal like that of tears—it is an earnestness of feeling inspired of God. The arches of no temple ever resounded with a voice more impressively eloquent. Many clergymen read psalms and hymns much as children do lessons. They disregard punctuation, expand sentences into verses, and overlap verse upon verse until meaning, rhyme, and effect are altogether lost. Few pretend to listen to these murderings of sense and harmony, and great masses fail to realize the inspiration to be drawn from the thoughts of the sacred poets. But it is not so in Dr. Chapin's church. Children stretch their necks to catch every one of the beautifully musical words; and even the aged see wrought out on the page religious imagery from words dim to their sight, but sent blazing to their souls. Perhaps the syllables are sweeter when mingled with vocal and instrumental strains, but they can have no increased power as holy utterances.

Dr. Chapin is as greatly gifted in prayer. The opening words are in silvery whispers, which swell into a louder tone, and at the close die away into whispers again. He prays from the *heart*. It is a fountain gushing with the waters of affection, charity, and faith, and many a believer here can see these waters sparkling in the sunlight of God's own countenance. The sick, the sorrowing, and the poor are especially remembered. In touching accents of pleading, and with the zeal of an exhaustless love, he presents their claims for divine aid. Now he folds his hands, looks upward, and pauses for an instant. A great thought seems to be melting within his bosom, which even *he* can scarcely clothe in words. In language of lofty power he now speaks of the coming triumph of the cross. Before, all was pleading and pathos, but now the tone is one of joy and exultation. The change is from the murmuring of sad music to the ringing of merry chimes. His face glows with light, he uses words of deeper significance, and his wonderful fluency as an extemporaneous speaker begins to appear. The little stream has expanded into a torrent, and sweeps with it flowers which mingle their perfume with its flood. Iniquity rolls up like a scroll from his sight, and his delighted eyes gaze upon the scenes of a millennium, while his tongue paints them in the coloring of religious transport and an ardent

fancy. Then, solemnly invoking a blessing upon the remaining services, the orator in prayer concludes.

Dr. Chapin is liberally endowed with the capacity for vigorous and connected extemporaneous address. In the morning service he preaches with very little preparation. It is his custom, however, to produce one completely written discourse every week, which is spoken from manuscript in the evening. These prepared sermons are logically arranged, argumentative to some extent, full of vigorous expressions and original thought, but, above all, abound in beautiful imagery and impassioned eloquence. Indeed, in this latter respect, parts of them are gems of the mind. He is not only particularly happy in the selection of his terms of expression, but his illustrations are made in language of extraordinary originality and beauty. There is nothing which he will not twine in poetic thought, and in his sublime flights he revels as much with the flowers as he does with thunderbolts. His sarcasm is withering, and frequently even more sharply pointed by the adding of an original humor. His denunciation is scornful and overwhelming. But the pervading elements of his sermons are a great humanity, love for his fellow-creatures, and devotion to the duty to which he has been called. Thrilling to hear, they are as beautiful to read. Like vines bending with fruit or flowers; still these vines, after all, cling about sturdy oaks.

Dr. Chapin's voice is one of much compass, and is as easily and correctly modulated as tunes are played by the keys of instruments; it is smooth, without even the slightest harshness, and its sweetness and fervor are beyond comparison. His gestures are few, but of the most effective kind. He is always thoroughly absorbed in his theme, and not only in his words, but manner, is impressively earnest, and in some passages decidedly excited. The concluding portion of his sermons are usually the most powerful and eloquent. He seems to have a few pages committed to memory, and he is relieved from the close attention to his notes which is a characteristic with him. Now he rolls out the burning words and brilliant thoughts—now he gesticulates with startling vehemence; and now his impassioned utterances quicken the blood, or perchance move to tears.

The listener is spell-bound from the beginning to the end. There is no time of weariness, but when the termination comes a freer breath is drawn, and there is almost a sensation of pain from the fixedness of mind and the overwrought feelings. You have been under the fascination of eloquence of the most moving description.

All that the voice, tongue, and mind can do with language has been done. The power which sways senates, kindles revolutions, and starts the sword from its scabbard—the power of human eloquence—has woven one of its potent spells, which is to last even into the life of to-morrow.

By and by you see a person moving with the crowd toward the door. He is all smiles, and as he goes along shakes hands right and left. He chats pleasantly and constantly, and before he gets far is surrounded by a talking deputation, embracing both sexes and all ages. It is Dr. Chapin. Seemingly unconscious of his great gifts and fame—a plain unassuming man—he is now as unreservedly the companion of a child as of the most eminent who greet him. And if in the gathering there should be persons of humble estate, they will be selected for his especial notice. Presently he reaches the street, and, with a kindly good-night to some worthy who persistently has held to his sleeve, he goes away from the scene of his matchless oratory and the altar of his successful ministrations.

Dr. Chapin's character, life, and religion may all be expressed in one word—love. It is the rock upon which he builds for the present and the time to come. Turning with horror from the narrow bounds of bigotry—cultured to liberal and progressive ideas—of a nature kind-hearted and just—professing a religious faith which makes no limit to the salvation of man—he has made his whole career and his ministry an illustration of liberal sentiments, generous deeds, and Christian love.

REV. JOHN A. M. CHAPMAN,

PASTOR OF ST. JOHN'S METHODIST CHURCH,
BROOKLYN, E. D.

REV. JOHN A. M. CHAPMAN was born at Greenland, N. H., August 21st, 1829. His father was a farmer. At fifteen he became a member of the Methodist church. He prepared for college at Hampton, N. H., and entered the institution at Waterville, Me., but his health finally failed, and he was obliged to leave. He took a two years theological course at Concord, N. H.

He commenced preaching in 1853, as a supply, at Concord. In the spring of 1854 he joined the Providence Conference, in which he remained until the summer of 1861, when he was transferred to the New England Conference. During eight years and a half he was the pastor of different prominent churches in the City of Boston. He went first to the Hanover street, and subsequently to Tremont street and Grace church. He was appointed to his present church, attached to the New York East Conference, in the spring of 1871.

St. John's Methodist Church grew out of the South Fifth street Congregation, and was organized in 1868. A magnificent church edifice was erected on Bedford avenue, at a total cost of two hundred and fifty thousand dollars. This is probably the finest church in the denomination. There are about five hundred families and five hundred members. The officers, teachers, and pupils of the Sunday School number eleven hundred. A Mission Sunday School is conducted in Taylor street, where there are also held religious meetings.

There is certainly a great change taking place in the Methodist church. In the cities, especially, it is losing much of its primitive character. The abandonment of the old time plain structures, the free pew system, of class-meetings, and the excitable mode of public worship, with the introduction of an educated clergy, mark its assimilation in a greater degree than ever before to the other

Protestant denominations. Its free and popular faith will remain through all human time, but it cannot be denied that the Methodist body of to-day is an organization essentially modified in many of its former peculiar features. The good fathers of the church would stand astounded, though probably not without pride, in beholding the splendid edifice which their modern brethren have built for themselves on Bedford avenue. They would likewise marvel at the learning and dignity which adorn its pulpit at all times. But these innovations are only signs of higher refinement and prosperity, and not, by any means, of an altered or corrupted faith. In this age, change in almost everything seems certain and rapid, and it is evident that the Methodist church, in the particulars named, is a striking example of the fact.

Mr. Chapman is of the medium height, slender, and erect. His head and face show him to be an intellectual man. His manners are easy and courteous with all persons. In his disposition he is rather retiring and modest, seeking to make neither noise nor display. But hidden beneath all this is the strong stern man when duty is to be done, and when principles are to be maintained; then his will becomes inflexible and his courage dauntless. Consequently, his life has exhibited the most lovely of the Christian graces, and at the same time the power of moral and religious principles.

He preaches a most effective sermon. In the first place, he is a scholarly man, looking learnedly and deeply into all his subjects; and in the second, he is a devout one, feeling his responsibility as a preacher of the Word, and tenderly concerned for the salvation of sinners. He preaches from head and heart, and he appeals to the influence of both in his hearers. His sermons are thoroughly studied, but he speaks in the pulpit entirely without notes. His language has the freshness of original thought and the glow of a fervent eloquence. Able to hold his place among the most gifted preachers of his day, he never swerves from either faith or propriety, or forgets that his chief duty, as well as honor, are to be found in following in the meek footsteps of the Master.

REV. GEORGE B. CHEEVER, D. D.,
NEW YORK.

REV. DR. GEORGE B. CHEEVER was born at Hallowell, Maine, in 1807. He was graduated at Bowdoin College in 1825, and at Andover Theological Seminary in 1830, and was ordained pastor of the Howard Street Congregational Church at Salem, Mass., in 1832. His contributions in prose and verse, on theological and literary topics, were published in the *North American Review* and *Bible Repository*, and he engaged in the Unitarian controversy. In 1855 he published, in a Salem newspaper, a dream, entitled "Deacon Giles' Distillery." This publication involved him in much trouble, as Deacon Giles was a veritable person. A riotous attack was made upon him in the street, and he was tried and convicted of libel, and suffered an imprisonment of thirty days in jail. During the following summer he resigned his pastoral charge, and, going abroad, passed over two years in Europe and the Levant. His travels were described in letters to the *New York Observer*. He returned in 1839, and became pastor of the Allen Street Presbyterian Church, New York. He attracted crowded houses to a course of lectures on the "Pilgrim's Progress" and on the "Hierarchical Despotism," the latter being a reply to a discourse by Bishop Hughes. In 1843 he engaged in a public debate with J. L. V. O'Sullivan, Esq., maintaining the argument in favor of capital punishment. He went to Europe, in 1844, as corresponding editor of the *New York Evangelist*, and, after his return in 1845, was the principal editor. In the following year he became pastor of the Church of the Puritans, a new Congregational church, located on Union Square, New York. Says a notice: "He is distinguished as an energetic preacher, and for the Puritanic application of biblical principles to human conduct and institutions. Among the topics which he has treated in the pulpit are—intemperance; Sabbath breaking by railroad companies and government

orders; the attempted ejection of the Bible from the public schools; the Mexican war; the fugitive slave law; the Dred Scott decision; and the system of American slavery. Since the establishment of the *New York Independent*, in 1848, Dr. Cheever has been a weekly contributor to it of religious, literary, critical, and political articles. His later contributions to the *Bibliotheca Sacra* are of a more scholarly and elaborate character." Among his books are works of prose and poetry, and his issues have been continuous since 1828. Of these may be named, "Studies in Poetry;" an edition of the "Select Works of Archbishop Leighton;" "Lectures on the Pilgrim's Progress;" "Wanderings of a Pilgrim;" "Journey of the Pilgrims at Plymouth, New England, 1620," reprinted from the original volume; "Winding of the River of the Water of Life;" "Lectures on the Life, Genius, and Sanctity of Cowper;" "God Against Slavery," &c., &c.

For many years Dr. Cheever and his congregation took a very prominent part in the anti-slavery agitation, then going on; subsequently the church edifice, which was erected on leased ground, was sold. The congregation became reduced in members, and have ceased to attract attention.

Dr. Cheever is a person of noticeable appearance. He is of good height, straight and active, and his countenance shows him to be a thinker of no ordinary degree. He has a liberal quantity of black and gray hair on his head, and also wears whiskers, which set his face in a complete frill. He looks pale, as if from close study.

Dr. Cheever is a very poor reader. Sometimes his voice dies away as if he was reading to himself, and then it rises, and is quickened as if to make up for lost time. But the delivery of his sermons is quite another thing. He does not appear like the same speaker. Now his voice is invariably full and rich toned, and, instead of a carelessness as to the force of words, every one is made effective. He gesticulates very much with his right hand, which is almost all the time in motion. He is altogether very limber, and an attitude often adopted is to lean over the book-board, with his hands hanging down, at which time he whispers some ironical and bitter things with a confidential air.

The American pulpit has no person in it of more power of mind and force of character than Dr. Cheever. He is an original, philosophical thinker, and has always shown great moral courage in doing what he deemed to be his duty as a minister and man.

REV. FREDERICK G. CLARK, D. D.,
PASTOR OF THE TOMPKINS AVENUE PRES-
BYTERIAN CHURCH, BROOKLYN.

REV. DR. FREDERICK G. CLARK was born at Waterbury, Conn., December 13th, 1819. He is the son of the late distinguished Rev. Daniel A. Clark, a well-known clergyman of New England, and a brother of Hon. Horace F. Clark, a noted member of the New York bar. He entered Williams College, but was obliged to leave on account of the failure of his health. He spent two years in the study of law, after which he passed a year in Europe. He subsequently entered the New York University, where he was graduated in 1842. He now entered the Union Theological Seminary of New York, from which institution he graduated in 1845. He went immediately to Greenwich, Conn., where he was ordained. He preached here for a year and a half, when he accepted a call to the Presbyterian Church at Astoria, Long Island. After laboring in this place for six years, he was called to the West Twenty-third Street Presbyterian Church, in the city of New York. Under his labors an imposing house of worship was erected, and a vigorous church gathered. Dr. Clark occupied this pulpit for fifteen years, when he felt the need of change, and he accepted a call in May, 1867, to the Second Congregational Church in Greenwich, Conn., the church in which he originally began his ministry. In 1871, Dr. Clark returned to New York, and was soon engaged in his professional work at Brooklyn. In September, 1872, he was installed Pastor of the Tompkins Avenue Presbyterian Church, where a substantial congregation soon gathered under his ministry.

Dr. Clark received his degree of D. D. from the New York University in 1864. He is the author of a memoir entitled "The Life Work of Mary M. Maynard," and many published sermons.



Yours very truly
Frederick G. Clark

We take the following interesting passages from a lecture to young men, entitled "Self Culture":

"The idea of *self* is either full of danger or full of duty, according to our conception of it.

"The abused or perverted self is but an egotism of idolatry and selfishness. It is the ripe fruit of human depravity, the motive to every injustice, the symbol of all unfairness and oppression. This self is its own god; on its unhallowed altar the whole world is not too much to burn. What outrage, what cruelty, what Heaven-provoking crime has not been committed under the low inspiration of serving self!

"On the other hand, the true idea of self, with which alone we wish to deal, is quite another thing. This is a living name for the entire estate which God has given us—God's acres in man's soul—bestowed upon each other with this one condition and charge: 'Occupy till I come.' It is something to come in possession of a farm, of which the improvement must depend upon our industry. Around the homestead are spread out acres upon acres in extent, meadow and pasture, marsh, river and wood. It is surely no sinecure to make the most of all these. But it is vastly more to be put in charge of one's own soul, to dress it and to keep it! The trusteeship of intelligence, and sensibility, and volition of all the risks and all the hopes of an immortal mind—this is incomparably the heaviest of all commissions.

"But such is the self whose care and culture is now our study. It is that mysterious world of thought and feeling which is at once pent up and boundless. Its sphere is within the chambers of the brain; its outgoings, its visions, accept no boundaries. I speak of a gift which is no prerogative of kings or of scholars; it knows no distinction by caste; it is indifferent to wealth or poverty. It is the common heritage of man. Like the unfenced prairie, it touches the air and drinks the dew of heavenly contact, with nothing to come between.

"I mean this conscious portraiture of Deity which I carry in my bosom; alas! how marred and strangely blurred, as by the stroke of some rude hand, yet still the image of God. Within the limits of this self what powers I discover of desire, of responsibility, of love, of hate, of acquisition, and of godlike beneficence. What uprisings of impulse are here. What ambitions strike their roots within this bosom! And how deeply conscious is this soul of its Creator's care and respect! How lavish has He been in means of enriching and cultivating it!

"This self is a gift which we all receive—a domain which we are bound to occupy. To fail of this is to incur the doom of the miserable man in the parable, who hid his talent in the earth: 'Cast ye the unprofitable servant into outer darkness.'

"It is after this interior wealth of character that St. Paul is reaching, when he charges his son Timothy to 'stir up the gift of God which is in him.' He is feeling for the sinews of strength in the soul of his young disciple. He reminds him of his pious ancestry. He seeks to make him conscious of spiritual endowments which he receives by the grace of God in connection with his ordination. These gifts and endowments he is to stir up. The figure is that of fire whose dull embers are to be stirred together and blown into a flame. It is as if he had said, 'God has done much for you, son Timothy; search for that interior wealth of grace and mental gifts which He has hidden in your bosom; cultivate these; force them up to their highest development, and so make the most of yourself, for your race, and for your divine Master.'

"There is a splendid gift of God in every rational soul, however humble it may be. This gift includes all our endowments, whether spiritual or intellectual—whatever we find ourselves possessed of, which may be used for man's good or God's glory. This gift, this power of usefulness, this possibility of development, however latent at present, is one talent which we must improve, and at last return with usury."

Dr. Clark is about the average height, and well proportioned. He looks younger than his years, and gives, in every respect, full evidence of being a man of clear-sightedness and great vigor of purpose. His head is not large, but it has prominent, intellectual characteristics, and his face is particularly beaming with intelligence and amiability. His manners are courteous, and his blandness at once removes all restraints, even with the utmost stranger. He talks quietly, generally with a great deal of cheerfulness of tone, and in a manner which always serves to interest. You find that while he is a person greatly absorbed in his religious duties, he is likewise a critical observer in the world, and has the most sound and practical opinions on all current subjects. Close attachments are formed with him, for he is a man of a noble, pious, consistent life, and one whose conversation and deportment are not less fascinating than useful.

Dr. Clark is equally acceptable as a preacher. There is nothing sensational in his style; but, on the contrary, he leans to the most rigid models of pulpit propriety to be found in the earlier and stricter periods of the Church. With him everything is done "decently and in order," with a profound appreciation of the time, place, and his duties, and with a purpose single to the expounding of the Gospel. His sermons are written with clearness and pointedness, and with much scholarly finish; but there is not a word which is given for a display of rhetoric or of oratory. He speaks well, with ease, and graceful and timely gestures; but this, too, is done with solemnity, mingled with an ever apparent personal modesty. His mode of discussing a subject always shows matured and original thought.

Dr. Clark is certainly one of the most substantial men in the Presbyterian pulpit. His gifted and devout mind, and clear common sense, give him great power as a preacher; and his extended career has added to these an experience which is fruitful of good to all with whom he comes in contact.

REV. NATHANIEL W. CONKLING,
PASTOR OF RUTGERS PRESBYTERIAN
CHURCH.

REV. NATHANIEL W. CONKLING was born in Coshoc ton county, Ohio, December 21st, 1835. He is the son of the Rev. Nathaniel Conkling, an Old School Presbyterian clergyman, well known in New Jersey and Ohio, and his early studies were in those States. He was graduated at the College of New Jersey, at Princeton, and in theology at the Western Theological Seminary, at Alleghany, Penn. In the autumn of 1861, he was ordained and installed as the pastor of the Scotch Presbyterian Church, Philadelphia, where he remained a year and a half, and then went to the Arch Street Presbyterian Church, in the same city, where he officiated for five years. He next accepted a call to Rutgers Presbyterian Church, corner of Madison avenue and Twenty-ninth street, New York, where he was installed on the first Sunday in February, 1868.

The present Rutgers Church is a union of the former Rutgers street Church and the Madison avenue Presbyterian Church. The Rutgers street Church was founded in 1798, being the third Presbyterian congregation of New York, and with the Wall street, (Dr. Phillips,) and the Brick church, (Dr. Spring,) formed the three collegiate Presbyterian churches of the city. These churches became independent in 1809. The pastors of the Rutgers street Church were the Rev. Dr. Milledoler, Rev. Dr. McClellan, Rev. Dr. Thomas McCauley, and Rev. Dr. Krebs. The ground on which the first edifice of the Rutgers congregation was erected was a gift to them by the late Henry Rutgers. In 1841 a new church edifice was erected at a cost of forty thousand dollars, which in its day was regarded as one of the finest buildings in New York. The church, with its organ and fixtures, and the parsonage, were sold to the Methodists for an amount much less than their value, who sold them to the Catholics for the sum of forty-six thousand dollars. It is now known as the

church of St. Theresa, and is attended by a very numerous congregation.

Dr. Krebs received a call to the Madison avenue congregation, which he declined. An engagement was made, however, by which the Rutgers street congregation united with the Madison avenue in the occupancy of the church of the latter. This is the building which was erected by Mr. James Lenox, and is held by the trustees for the free use of a congregation of the Presbyterian faith. Both congregations preserved their own organization, and Dr. Krebs held the united pastorship. He was in ill-health for several years, and at length died from softening of the brain. Since that time the two congregations have adopted the title of the Rutgers Presbyterian Church, and Mr. Conkling was called to the pastorship. Under the charge of Mr. Conkling the church is again growing in numbers, and promises to have in the future some of the importance and influence which belonged to the Rutgers street congregation in former days. In 1873 the church building was enlarged and improved.

Mr. Conkling is of the medium height and well-built. His head is in excellent proportion to his body, and the features are regular, with not much that is specially striking about them. In fact, his head and face are those ordinarily seen in most intelligent men, and there is nothing in them to denote that he has any special qualifications beyond this. The brow is not high, but it is quite broad; the eyes are small and deep-set; the nose and mouth are well molded, and the expression of the whole is that of an amiable, good man. His manners are courteous and agreeable. He is easy and graceful in all his movements, and has a ready and cheerful flow of conversation. Withal there is a great deal of genuine modesty about his deportment, which, while it is not like diffidence, shows that he has great regard for clerical dignity and propriety. He is a lover of study, and has deep religious convictions. His mental perceptions are very clear and comprehensive, and his investigations are always of the most thorough character. Hence his mind is richly stored, and is particularly profound on the topics which most relate to his religious doctrines. He is not one to make any undue display of learning, and, in truth, he is rather inclined to be secretive of it from very fear of being thought pedantic. When it is called for, however, in the discharge of his clerical functions, he is found to be one of the safest reasoners in his church. At the same time his views have a newness and originality which is quite captivating.

Such a teacher and preacher as this must make his mark wherever he goes. And it has been a circumstance often commented upon, that the congregations over which Mr. Conkling has presided were made, by his style of preaching and exposition of the Scriptures, a thinking and clear-headed body of believers. They were not found groping in the dark in regard to their doctrines, nor were they to be changed by any new notions of the hour. Looking to him for intellectual light they were sure to receive it; and following his teachings, they were not only faithful to religious principles, but understood them in their origin and application.

Mr. Conkling has very agreeable manners in the pulpit. He is composed and self-possessed, but without the slightest sign of anything that is consequential. He is gifted and earnest in prayer, reads the psalms and hymns with distinctness and fervor, and preaches his sermon with dignity and grace of deportment, and in a fluent argumentative style of address. There is nothing in either manners or matter to cause special remark as being singular and personal to himself, but there is everything to interest and inform the serious-minded hearer. He treats religious subjects from a purely spiritual standpoint, and he makes the services of the house of God serious and solemnly impressive. There is no parade of his own views, no assumption of personal authority in announcing the religious and the moral law, and no effort to so impress the auditor that the after remembrance will be more of the actions and utterances of the preacher rather than simply the memory of a profitable season of public worship. On the contrary he shrinks away, and seems humble and as nothing in the presence of his responsibilities as a teacher of the Scriptures and a religious guide for men. His confidence comes from the truths which he utters, and his fluency is the ardor of faith. His voice has pleasant modulations, and in passages of an emotional character becomes very tender and touching. His gestures are all well timed and expressive. From these characteristics it is to be seen that Mr. Conkling is one of the best models of the dignified, consistent clergyman of the day. In all his walks, and in his public ministrations, he looks strictly to the honor and dignity of his calling, and to the persistent discharge of his duties in the manner which will best accomplish fruits of immortal souls. The display of personal talents, and an ambitious seeking of positions and emoluments, give place to a studious private life and an humble public one.

REV. THOMAS K. CONRAD, D. D.,
ASSISTANT RECTOR OF THE CHURCH OF THE
HEAVENLY REST (EPISCOPAL), NEW YORK.

REV. DR. THOMAS K. CONRAD was born in the city of Philadelphia, January 19th, 1836. He is a nephew of Judge Conrad, a distinguished man in law and literature. His early academic studies were pursued in his native place, and he graduated at the University of Pennsylvania in 1855. Having determined to prepare for the Episcopal ministry, he entered upon a course of private theological study with the late Bishop Alonzo Potter, of Pennsylvania. He was made deacon May 24th, 1857, at St. Philip's Church, Philadelphia, by Bishop Potter, and priest January 19th, 1860, at St. Mark's Church, Philadelphia, by the same bishop. A few months after his admission to deacon's orders, he commenced to officiate as rector of the Church of All Saints, Philadelphia. This was November 1st, 1857, and he continued with the parish until 1859. At this latter period his attention had been turned to the want of another Episcopal church in Germantown, and during 1859 his efforts resulted in the erection of Calvary Church in that place. He was called as the rector, and thus remained for about four years, until 1863. He next received a call to St. John's Church, Clifton, Staten Island, N. Y., a wealthy and important parish, where he officiated with great zeal for nearly four years. After the resignation of this rectorship, he did not accept another immediately, but employed himself in giving occasional assistance to the Rev. Dr. Robert S. Howland, at the Church of the Holy Apostles, Ninth Avenue, New York.

This pastoral association led to an important religious movement in another field. Dr. Conrad very much desired to go into one of the fine up-town neighborhoods and establish a new Episcopal church. In this purpose he was very much encouraged by Dr. Howland, who also expressed a desire to aid such an undertaking with pecuniary



Sincerely Yours
Mrs. K. Conrad

means of his own. As an experiment, a chapel-service was commenced at Rutgers Female College, in Fifth avenue, both Dr. Howland and Dr. Conrad officiating. These services were a signal success. Very soon a new parish, under the name of the Church of the Heavenly Rest, was organized, and steps taken for the erection of an edifice for public worship. The parish was organized May 18th, 1868, and is already large in the numbers, and influential in the character of its members. Dr. Howland is the senior rector, and Dr. Conrad is assistant, having the principal charge.

Arrangements were made to build the church in connection with other elegant and costly improvements, which were to be carried out for Dr. Howland on property belonging to him on Fifth avenue and Forty-fifth street. The visitor to this magnificent portion of the city will observe that the main church building has been erected in the rear of several lots, while the larger half of the front portion on Fifth avenue, and on Forty-fifth street is occupied by first-class residences. A space on Fifth avenue between the houses, is occupied by the front of the church, which is not of the width of the main structure, but is uniform with the other buildings, and has a very tasteful architectural effect. Altogether the design, though new and of the most practical character, is harmonious and elegant, and does not in any manner detract from the merits of the church as an imposing public building. Nothing has been lost in the necessary dimensions, which are about one hundred feet in width, and one hundred and thirty-five in length, and, as completed, the building will seat about one thousand people. The interior is very beautiful. It is elaborate and costly, and shows the highest architectural and artistic taste. The pews and other fittings are in solid wood, and the chancel has one of the most magnificent pieces of wood-carving to be seen in the United States. All the pillars are of polished variegated marble, and very expensive. The stained windows, and the painting of the walls and arches, show beautiful artistic effects. The reading desk is a pedestal with a spread eagle in brass, and the pulpit is a fine specimen of workmanship. The font is richly sculptured, and was presented by some of Dr. Conrad's friends in St. John's parish, Staten Island. This interior, taken as a whole or in detail, will bear the most critical examination. Turn where you will you are deeply impressed with its taste and beauty, and entire harmony with the sacred character of the edifice. The expenditure on this property amounts to more than two hundred

thousand dollars. The first public services were held in the new building in February, 1869, and regular services are now held twice each Sabbath.

Dr. Conrad received his degree of D. D., from Pennsylvania College at Gettysburg in 1868. He has published various occasional sermons by request.

He is tall, well-proportioned, and erect. His head is large, and of an oblong shape, with a large face. All the features are massive and prominent, but they are as finely molded as in a more delicate cast of countenance. The forehead is full, broad, and high; the eyes are large, oval-shaped, and clear; the nose is Roman, and the mouth is handsome and expressive. It is an intellectual and a manly face in the fullest sense. You see in it mental vigor, ambition, energy, and feeling.

His thoughts and acts have scope, meaning, and force, combined with an originality and individuality which are unmistakably his own. He is not a meek, but a proud man; but his pride is in a self-reliance which he always feels and displays; in an earnestness of mind and purpose which proves itself in its works, and in an ambition which seeks not less moral excellence, than it does personal exaltation. He is a calm reasoner as to causes and effects, and as to forces and obstacles, and when he moves he is sharp and effective, but it is calculation and not impulse. He is far-seeing, determined, and courageous. His natural qualities all fit him for positions of responsibility, and to be a leader rather than a follower among men.

Nature in man shows its defects and weaknesses. Like Pope, the greatest are sometimes the meanest. Brilliant talents, all-powerful energy, and soaring ambition are often mingled with the most ignoble attributes of character. The evidence of genius is neither the evidence of truth nor of morality. We must look behind the blaze of talents for the true and noble man. Give him all greatness of mind, and the credit of all success in life's achievements, and still we know him not. He must be brought to the *moral* and *manhood* test, and he must stand it, or he is like gold which the fire proves to be dross. Every public character, and especially every minister of the gospel, should be brought to this test before the honors of fame are awarded to him.

The gentlemanly manners, and the frank, manly speech of Dr. Conrad, are significant in this closer analysis which we propose. Without affectation of courtliness or dignity, he excels in both; and

while he is ever so much practiced in etiquette, there is a gracefulness and naturalness in it that prove it to be nature and not acting. Then his sentiments are free-spoken—they bear the impress of the heart, and they reflect the upright and noble character. He has no disguises: in fact, the only impulsiveness he has about him is in his opinions. Sensitive, ardent, and fearless, he is never uncertain as to his views; nor does he hesitate to make them known. But he never wounds and never repels you even when he differs from you. He is gentlemanly, consistent and respectful in all things and at all times, and you are irresistibly impressed with this fact.

In the pulpit, you obtain a clear insight into his moral and religious character. His sermons are aglow with feeling and strong in power of thought, and grasp of the mind. It is not superficial feeling or thought, but it is the genuine flow of the heart. He knows his own duty, and he tells you yours; he points out the agencies which make him bolder and better for his own struggle, and he inspires you with his own desires, hopes, and faith. He stands the champion of his own church, and of her teachings in the great matters of doctrine, and in all the rules of morals, and he bends the whole force of his nature, and the whole ardor of his convictions to do this work faithfully and effectively. He is keenly sensitive to failure, and he is justly proud of success, and hence all his duties show thorough sincerity and heartiness of effort. This is fully apparent in his sermons. They are written and delivered with care, and with a practical view to satisfactory results. His voice is smooth and powerful, and his manners are dignified and effective. With large resources of mind, great fixedness and purity of character, Dr. Conrad must be regarded, in the pulpit and in the other labors of the ministry, as one of the most brilliant and valuable members of the clerical profession at the present time.

REV. SAMUEL COOKE, D.D.,

RECTOR OF ST. BARTHOLOMEW'S EPISCOPAL
CHURCH, NEW YORK.

REV. DR. SAMUEL COOKE was born at Danbury, Connecticut, August 5th, 1815. His father was Judge D. B. Cooke, and his grandfather, Hon. Joseph P. Cooke, was a member of the Continental Congress, and considered in his day one of the most prominent men in Connecticut. Judge Cooke was a strict Presbyterian, and his son was seldom allowed to enter the churches of other denominations. At the age of sixteen the young man was sent to the village of Walden, New York, where his brother was engaged in a large manufacturing business. While here he gave evidence of a decided literary ability, which was coupled with excellent oratorical powers. He spent much of his time in study, and repeatedly received invitations to deliver lectures and Fourth of July orations in the leading towns of Orange County. He became a communicant of the Episcopal Church, and, having determined to prepare for the ministry, in the year 1835 entered the Episcopal Theological Seminary. He was graduated in 1838, and received calls to various positions in the churches, all of which he declined. Shortly after his ordination as deacon, being in delicate health, he made a tour through Western New York. During this trip he chanced to be at the village of Lyons, on a Sabbath, where there were a few Episcopalians but no church. When about leaving the place for Geneva, he accepted an invitation to remain and preach, the ministers of two churches having kindly offered their pulpits. He preached twice, and with great acceptability. A few days later, he was informed that six thousand dollars had been raised towards building an Episcopal church in the village, on condition that he accepted the rectorship, and that a salary of eight hundred dollars was also subscribed. He felt it his duty to accept the call.

After his marriage with Miss Emma Walden, daughter of Jacob T. Walden, formerly of New York, and founder of the village of



very sincerely yours

Samuel Cooke

Walden, he removed to Lyons, and held services in the Court House while his church was in process of erection. He resided in Lyons for a period of five years, when he was called to the finest church in Western New York, situated at Geneva. The church built in Lyons cost twelve thousand dollars, and the original number of communicants was only six; but during the five years the debt was entirely paid, and the communicants increased to between one and two hundred. Soon after settling at Geneva, Dr. Cooke was elected one of the trustees of Hobart College, located in the town.

"The Great Hand," says a statement, "which had hitherto directed his efforts, did not destine him long to remain in his beautiful western home. One Sunday, feeling that he needed rest, he applied to several rectors of neighboring parishes to exchange duties with him for the day; but, strange to say, he was unable to succeed in his wish. Every one to whom he applied was either detained at home by official duties, or did not desire to leave his church for that Sunday. Thus, contrary to his earnest wish, he was obliged to remain at home. Truly 'man proposes, but God disposes.' That very day a committee of gentlemen attended service in the church, and at its close tendered him a call to the newly organized parish of St. Paul's Church, New Haven. Visiting the new field of duty to which he seemed thus directly called by God, and satisfied that here was an opportunity for advancing his Master's kingdom, after two years' residence in Geneva, during which time the church under his charge had greatly prospered, he removed to New Haven."

St. Paul's Church, hitherto a chapel of Trinity Church, in the same city, had just separated from the mother parish, and organized as a distinct body. From this time the congregation steadily increased, until St. Paul's took a position second to none in the diocese.

In 1850 Dr. Cooke received a call to St. Bartholomew's Church, New York city, which he accepted. This church was weighed down with a large debt, but very soon every available pew was taken at increased rents, and every day saw the parish increasing in strength and prosperity. At an early day a considerable portion of the debt was paid by subscription among the congregation, and the church was altered and improved throughout. Dr. Cooke received the degree of A.M. from Yale College while at New Haven, and, after his removal to New York, the degree of D.D. from Columbia College and the University of New York in two successive days, while he was booked for the same degree at Hobart College.

St. Bartholomew's parish now numbers seventeen hundred souls; it has about seven hundred regular communicants, and the congregation is one of the wealthiest and most charitable of the city. There is connected with the church a school of one hundred poor children, who are entirely clothed and educated by the congregation.

Such, in brief, are some of the results of the labors of Dr. Samuel Cooke during a ministry of thirty-five years. The fitting crown to his life-work, however, is the magnificent new church edifice recently erected for St. Bartholomew's congregation, on the corner of Madison Avenue and Forty-Fourth Street.

St. Bartholomew's bears some resemblance to the Cathedral of Pisa—Lombardic style. The church covers a lot 75 front by 145 feet in length. There is one grand or central entrance, which is ornamented with richly carved caps to columns of Aberdeen and Peterhead (Scotland) granite, with bas relief in tympanums of the door, surmounted by a garbelle carved cross. The carving is done in Ohio freestone. There are two subordinate doors of a more modified design—one in the tower and one south of the vestibule. The height of the front from sidewalk to top of main gable and tower, which is on the corner of Madison Avenue and Forty-Fourth Street, including large iron cross, is 200 feet. The extreme length of the interior of the church is 129 feet, by 71 feet in width. It is divided into three aisles—one centre and two side. The centre is 43 feet wide by 59 feet high; the side aisles are each 14 feet wide and 27 feet high. They are divided by seven polished Scotch granite columns, surmounted by an arcade, open triporium, and clere-story. The ceiling is grained, and the whole interior decorated in polychrome. The side walls are divided into seven bays, each containing a stained-glass window. The rear gable is pierced with a window of three bays, and rich designs over the chancel. The chancel has a costly and chastely decorated screen, extending the whole width behind the altar. On each side are the vestry and retiring-rooms. The organ is placed in the gallery over the front vestibule. In the side aisles and chancel memorial windows are furnished by members of the congregation. The heat and ventilation of the church are furnished by steam from boilers placed under the vestry and in cellars. St. Bartholomew's cost about two hundred thousand dollars, and seats 1000 persons.

The lot belonging to the church is 100 feet front; and as the church occupies only 75 feet there remain 25 feet front, upon which a parsonage and school have been built. The rectory fronts on

Madison Avenue, and consists of four stories. It is in harmony of design and material with the church. The school building is of two stories, 28 feet by 48, and both buildings connect directly with the interior of the church. The church was completed and opened for divine services in the latter part of 1872.

Dr. Cooke is of the medium height and of full person. His appearance is clerical, and his manners are reserved and dignified. He has a round, bald head, of much intellectuality, and his face is thoroughly expressive of a benevolent, upright, and Christian man. Like most Episcopal clergymen, he seems altogether absorbed in his professional character. He is not disposed to walk an inch from the well-understood line of clerical propriety, or to undertake any labor but that pertaining to the upholding of religion. He has neither a morbid hankering for more exciting fields of effort, nor does he sigh for secular notoriety in the room of mere church renown. Full of energy, and fortunate in pushing forward all enterprises with which he connects himself, still for strictly worldly affairs he lacks both inclination and heart. A successful ministry and advancement as a churchman form the scope of his ambition, and to his view are ample reward for the self-denying toil of the longest life. He is altogether too conscientious and too high-toned in his standard of morals to sacrifice duty to gain, or the triumphs of the ministry for the admiration of the world. An earnest man, a faithful, humble Christian, a talented and eloquent preacher, he has secured a character which serves as a light to his generation, and won a name long to be cherished in the annals of the church. Tested in many trials, unwearied in well doing, constant to every principle, and faithful to every friend, he has an undisputed title to the praise which men award him.

His sermons are smoothly written, and always eloquent arguments. He reasons vigorously, and in a mode of progression which carries conviction at every step. His delivery is fluent, and his voice is clear and mellow. Using but few gestures, he addresses himself calmly and fixedly to his subject. The entire absence of vain display, the completeness of the discussion, and the evident sincerity of the speaker, arrest undivided attention, and there are few who preach a more popular discourse.

Dr. Cooke ranks with the ablest of the Episcopalian clergy. Certainly none of them have had a more successful or honorable career. Greatly beloved by his congregation, and highly appreciated by his professional brethren, he may well enjoy the contentment of the just.

REV. JOHN E. COOKMAN, A. M.,
LATE PASTOR OF THE METHODIST FREE
TABERNACLE, NEW YORK.

REV. JOHN E. COOKMAN was born at Carlisle, Pennsylvania, June 8th, 1836. His early studies were in Philadelphia, where he was graduated at the High School in 1854. He received the degree of A. M. at this institution in 1857. His theological studies were at a small seminary in New Hampshire, which has recently been removed to Boston, and is now known as the Boston Theological Seminary. Prior to 1861 he preached under the direction of the Presiding Elder of the New Jersey Conference at a church in New Brunswick. In 1861 he was received into the New York Conference, and stationed at Lenox, Massachusetts, where he remained two years. His ministry at this place was marked by an extensive revival. He was next appointed to the Methodist Church in One Hundred and Twenty-fifth street, Harlem, where he officiated for two years. After this he went to Washington Street Church in Poughkeepsie, where his term of service was prolonged through three years. Here also a very extraordinary revival took place, during which over three hundred persons experienced religion. In April, 1868, he was appointed to the Bedford Street Church, New York, and subsequently reappointed to the same church. He next went to Trinity Methodist Church, now known as the Free Tabernacle of the Methodist Church in Thirty-fourth street, where he remained the pastor until the spring of 1874.

Mr. Cookman is of the average height, and well-proportioned. His head is round, with regular, intelligent features. He is youthful in appearance, and full of vigor and activity. His manners are courteous and extremely prepossessing. He is a man devoid of everything like self-sufficiency. It is undoubtedly his effort to appear exactly as he is, without any of the restraints which ministerial dignity imposes. He is circumspect enough to keep within the bounds

of a sensible propriety, but beyond this he is extremely free and social with all persons. You find him one of those honest, frank, and candid men in both speech and manners, who at once win your regard. If you have known him a day or his lifetime it is all the same with him, for he appears to you with the same characteristics. He is of an entirely natural and simple nature, and such natures are the truest to friendship, and always companionable. Cheerful, warm, and sympathetic, they show the human heart in its best, though it may not be in its most striking phases of action. The bitterness, envy, selfishness, and vanity, that loom up in the character which has more of the original and demonstrative peculiarities, and which men are wont to admire and imitate, have no claim or part in this other that we are describing. It may be passive and negative, it may be without especial brilliancy or force, but yet it is supremely beautiful and noble in its high merit of truth, tenderness, and love. Such is the character of Mr. Cookman, as it is found under all circumstances. He is a plain, honest, fair man. There is nothing studied, nothing artificial, and nothing assumed about him. He is real and true. He may not have the glitter of the diamond, but he has the pure gold of manly character.

As a preacher his power is in his emotional style. He preaches to the heart. This member of the human organization is the only citadel of sin that he cares anything about in his assaults in the name of the Lord Jesus Christ. Once in possession of it, he maintains that he can dictate his terms of submission to the mind.

Methodism holds strongly to this kind of preaching, while the Presbyterian, and some of the other denominations, have always doubted its lasting effects, though never its primary success. The Methodist preacher looks at the man or woman as a creature of emotions, sympathies, affections, sorrows, and joys. The fool may feel all these just as acutely, and perhaps more keenly, than the most learned person on the face of the earth. All mankind have the weakness of hearts, while it is the few who have the strength which comes from mind. Hence it is clear that a great deal of profound preaching is thrown away, and it is equally clear that there is not one single word addressed to the heart which is lost in its effects. Religion is after all more of an emotion than a conviction, for it is inborn in the human soul. The Indian who has never heard of a God or the teachings of revelation, is touched, subdued, and controlled by the Great Spirit of which nature alone has told him. Man

everywhere, no matter how ignorant or debased, worships something from impulses which spring from the heart. When the being is educated or improved, and the mind comes into play, different doctrines are accepted or rejected, but the act of devotion and worship is no more sincere than when it was done in ignorance and heathenism.

The Methodist church has its doctrines, and is very tenacious of them too. But its first aim is to convert, not to Methodism, but to God. It beats with raining tears, with Christian love and persuasion, upon the stony heart, and it leads in the path trod by a sorrowing, forlorn Redeemer, until the stubborn knee bends in penitence and prayer. It goes with its appeal to the torn and tender heart, and when this has been touched, awakened, and conquered, it is ready to impart the lessons which are to be addressed more particularly to the mind.

Mr. Cookman is a revivalist. He looks upon a ministry as barren and unprofitable without these awakenings. A convert here and there, a heart touched, but hundreds of souls sleeping unconscious in sin, is a condition of things which he views with positive terror. Consequently he is always at work, and Satan finds no rest within his pastorate. Young himself, full of emotion and tenderness, he shows a consistency, kindness, and good will in his efforts, which it is difficult for the young or the old to resist. He comes with no frowns or rebukes, with no self-sufficiency in his own grace, but he comes as a brother, feeling for every woe, and a messenger of peace and joy. Eloquent, nay, almost inspired with a power and zeal from on high, he rouses up the dormant feelings of his hearers, and plays upon the heart's emotions with the consummate art of one who has studied its most secret depths. His voice is soft, and yet powerful, and his manners are tender and yet expressive. There is no effort, no straining for sensation, but there is abundant evidence that every instrumentality of his thoughts and heart is being used for the single purpose of carrying truth to the hearts of his congregation. He does not seek to be profound in scholarship in these sermons. He speaks well, clearly, and to the point, but does not run off into erudite disquisitions. He takes everyday life, its toils and temptations, its sorrows and joys; he takes the human heart in sin, indifference, and guilt, and he takes it purified, zealous in good deeds, and happy and hopeful. This is a broad field, and he knows how to work it to the best advantage.

REV. WILLIAM P. CORBIT,
PASTOR OF THE SEVENTH STREET METHO-
DIST CHURCH, NEW YORK.

REV. WILLIAM P. CORBIT was born in the city of Philadelphia, October 12th, 1820. His birth was humble, and, having had hardly any educational advantages, he became at an early period a teamster. In his sixteenth year he was converted under the ministry of Rev. Charles Pitman, at St. George's Methodist Church, in Philadelphia. At this time, in his own words, he "scarcely knew the rule of three direct;" but he had some natural parts as a speaker and a great deal of religious enthusiasm, and he became an exhorter, and finally a class-leader. In the spring of 1840 he sold out his horses and carts and took up his abode with Mr. Pitman, then the pastor of a church at Trenton, New Jersey, and commenced the study of theology. Friends in Philadelphia offered to provide money to send him to college, but this he declined, for reasons satisfactory to himself and them. During the following spring he entered the New Jersey Conference as a traveling preacher in the Freehold circuit, and thus continued for one year. Since that period he has been employed without interruption in the work of the ministry. He has been stationed in the following fields of labor: Orange, New Jersey, two years; Bordentown (where he built a new church), two years; Cape May circuit, one year; Halsey Street Church, Newark, two years; Hackettstown, two years; Franklin Street Church, Newark, two years; Broad Street Church, Newark (which he founded), one year; Madison Street Church, New York, two years, and same congregation in Cherry street two years; Greene Street Church, two years; Trinity Church, Jersey City, two years; Clinton Street Church, Newark, two years; Alanson Church, New York, two years. In April, 1866, he commenced an appointment at the Seventeenth Street Church, New York, for two years.

After filling some other appointments, he went to the DeKalb Avenue Church, Brooklyn, where he served two years, and in the spring of 1874 went to the Seventeenth Street Church, New York.

Mr. Corbit is something over the medium height, with square, broad shoulders, and well-proportioned figure. When he walks his body is in a measure thrown forward, and he has a long, quick stride. His head is of good size, his features are regular, his complexion is quite dark, and he has long black hair. He looks to be an intelligent man, and certainly one of a great deal of force and perseverance of character. "I never *fail* in anything," he remarked to us. "Not that *I* am anything, but through the goodness of my God I have a purpose which never grows weary. The experience of my ministry is wonderful. I have been exalted as few men are, and I have been assailed by detraction of the most bitter character; but I have kept right on with my work in the field of the Lord Jesus. I never was defeated in any plan of my life, for I prayed and trusted in God, and those who do the same thing will succeed in the same way. I don't believe in the word *fail*, sir."

With the determination of overcoming all the obstacles in the way of an uneducated man seeking admission into the Christian ministry, and of reaching a conspicuous position as a pulpit speaker and Bible expounder, he turned from his manual occupation and began to grope his way in the mazy and tedious labyrinths of learning. He had much to do, but he had patience, indomitable perseverance, a soaring ambition, and an ardent love for religious truths. While yet on the threshold of his investigations, and still feeble and undisciplined in his mental powers, he was called to the practical work of the ministry. A natural fluency of speech served him greatly. He could always *talk*, and he made the very best use of all the knowledge he had acquired. Every sermon that he preached, however much it affected his hearers, he resolved should be excelled by the next one he delivered. His themes of discourse were never out of his mind. He studied his Bible and every other book which would assist him, and his fine natural parts quickened and strengthened with every day. He did preach better and better. His eloquence became refined by education, and at the same time more powerful and effective, and he gradually won a place of eminence in his denomination.

He is somewhat an eccentric preacher. He says many pointed personal things, uses odd illustrations, tells anecdotes, and sometimes

when he wants to make a quotation from a hymn, sings it. On one occasion when we heard him he sang one verse, and then two others, to a different tune, and it was very good singing too. His preaching is extemporaneous and without notes. His manner of preparation is simply to review his subject mentally, leaving the language to be used entirely to the inspiration of the moment. He speaks in exceedingly terse and well-molded sentences, and his arguments are reasoned with no little skill and power. Many of his views are original, and show the keenest mental discrimination; and all that he says is uttered with the enthusiasm of eloquence and religious zeal.

Like most Methodist preachers, he addresses his appeal chiefly to the feelings. "Man wants Heaven," said Mr. Corbit while speaking to us on this subject. "He wants to be told all about it, and to have his heart softened and melted by the tale of Jesus, and not knocked down by theological sledge-hammers in the way of doctrinal arguments." Hence in his preaching he uses every means to arouse his congregation to a deep state of feeling. His voice, manner, and language are all directed to this point, and he seldom fails to produce the result he desires. When he finds that his hearers are not only listening to him, but are swayed in their emotions by his own, he is in his element at once, so to speak. His tongue and mind and soul are all aglow with enthusiasm, and there seems absolutely no limit to his power of language to proclaim sacred truths and to teach the awakening heart. Words fall from his mouth in a deluge. He has pathos, sentiment, and sound practical reasoning. He thunders until the echoes of his voice go far beyond the church walls, and then he speaks in tones as soft and sweet as music. All this is a very effective kind of eloquence, and that kind which does wonders in the Methodist congregations. They delight in these moving appeals, these reverberating shouts, and these pathetic whisperings. They are wont to call Mr. Corbit's preaching the style of the good old days of Methodism, when to cry Hallelujah and Glory to God was not an offence against church propriety.

Mr. Corbit is of a social, genial disposition, and is popular among the people. Certain peculiarities of manner and speech follow him into private life, and in every circle he is the conspicuous and leading person. He talks a great deal, and mixes up subjects of religion with secular topics in a style quite original. He is a man never abashed, of ready repartee, good natured, and altogether an interesting character.

REV. SAMUEL HANSON COX, D. D.,

REV. DR. SAMUEL HANSON COX was born at Leesville, New Jersey, August 25th, 1793. His parents belonged to the Society of Friends. After the death of his father, who was a New York merchant, his mother removed, with her three sons and two daughters, to Philadelphia, of which place she was a native. Here Samuel attended school until 1811, when he went to Newark, N. J., to study law. Continuing his studies until November, 1812, the subject of religion then became his chief thought. He was licensed to preach the Gospel by the Presbytery of New York, and ordained by the Presbytery of New Jersey at Mendham, July 1st, 1817. He remained the only pastor at Mendham until the autumn of 1820, when he removed to New York city, having accepted a call to the Spring street church on a salary relatively much less than his income at Mendham. His health being much impaired, he sailed for Europe on the 10th of April, 1833, and traveled extensively in Great Britain and Ireland, and also in France, Switzerland, Germany, and Holland, returning at the expiration of seven months greatly improved. In the spring of 1834 he was invited to accept the professorship of sacred rhetoric and pastoral theology at Auburn, which was renewed later in the year and accepted. He remained at Auburn until May, 1837, when he was installed pastor of the First Presbyterian Church, Brooklyn. In May, 1846, he was chosen moderator of the General Assembly of the Presbyterian Church, and in August he attended the meeting of the Evangelical Alliance in London. A resolution was introduced into that body declaring that no person holding slaves or defending slavery should be admitted to its membership. Dr. Cox was on his feet in an instant, and to the surprise of everybody, denounced the resolution. The mover, rising to reply, inquired if it could be possible that the objector to such a resolution was Dr. Cox, of New York, an early abolitionist, who had even been mobbed for his bold sentiments. Dr. Cox eloquently answered that it was indeed the per-



Samuel H. Cox.

secuted Dr. Cox of a former day, but one who, by the blessing of God, had been delivered from the blindness of fanaticism, and who was proud to stand forth to denounce a resolution which would shut out from their fellowship such a noble body of Christians as the people of the Southern states of America. The resolution was promptly voted down. On his return, Dr. Cox was wrecked on board the steamship *Great Britain*. An affection of the throat rendered it necessary that he should leave Brooklyn. On the last Sabbath of April, 1854, he preached his farewell sermon and retired to Oswego, his people having been very generous in their provision for him.

In April, 1817, Dr. Cox married the daughter of Rev. Aaron Cleveland, of Connecticut, by whom he has had six sons and nine daughters, two sons and four daughters being dead. One of these sons is the distinguished Episcopal prelate, the Right Rev. A. Cleveland Coxe, Bishop of the Western diocese of the State of New York. Dr. Cox has married a second time. At the age of thirty-two he received the degree of D. D. from Williams College. He wrote a letter to the *New York Observer*, under date of November 16th, 1825, declining the title.

Dr. Cox took an active part in the inauguration of the abolition movement. On one occasion he preached a sermon in which he sought to allay the prejudice against the blacks, and stated that Christ was not a white man, but of the yellow Syrian hue. This remark was unfortunate, for it was shortly after asserted that he had stated that Christ was a negro. The following is a correct account of the riot of 1834, in New York, during which Dr. Cox's house and church were mobbed.

"It continued through Wednesday, Thursday, and Friday night, increasing in intensity with its progress. On Wednesday night, beside Mr. Lewis Tappan's house, Chatham street chapel was mobbed, and also the Bowery theatre, because of an English actor by the name of Farren, who had said something offensive to American nationality. On Thursday night Dr. Cox's house and church were mobbed, and Zion Church, occupied by a colored congregation. On Friday Dr. Cox's church was 'finished,' his house saved only by a strong military force who barricaded the streets; the church of the Rev. Mr. Ludlow sacked, and the windows and doors of his house demolished, and dwelling-houses torn down and emptied which accommodated nearly fifty colored families. On Saturday night it was planned to destroy all the free Presbyterian churches, the offices of the obnoxious papers, and the houses of ministers and editors, for it should be understood that hatred of the anti-slavery party was not the only propulsion of the mob. It included hatred of Christianity, of temperance, and of all moral reforms. The free Presbyterian church system was making itself too manifestly felt by its aggressive movements, and must be overthrown by violence. But by this time magistrates and property-holders, of whatever

sentiment, had become thoroughly alarmed, troops were ordered out in large numbers, and efficient measures taken to preserve the peace of the city, which proved successful.

"In Mr. Tappan's house, adjoining the Friends' Meeting-house, in Rose street, mirrors were broken, much of the furniture piled in the street and partially burned, parlors, bedrooms, and closets desolated, indeed, every room, except one small apartment where Mr. Tappan kept his anti-slavery documents, papers, and books, which was left unmolested. Mr. Tappan sent his family into the country and slept in his store. And there stood his home for weeks unrepaired, visited by tens of thousands, preaching its silent sermon. Dr. Cox's house suffered less than Mr. Tappan's. His windows were broken and his parlor strewn with stones, but his family escaped uninjured, and he himself passed out through the crowd without molestation, receiving only a sprinkling of dust and insulting language. Several of his friends had mingled in the mob, and by ingenuity restrained them. Dr. Cox and his family soon went out of the city, and removed before long to Auburn, in accordance with the advice of friends."

As has been mentioned, Dr. Cox announced himself before the Evangelical Alliance as no longer an abolitionist, and during the agitation in regard to the compromise measures of 1850 he came out in favor of them. He also became vice-president of the Southern Aid Society. His views became radical again during the late war.

As a strong New School Presbyterian, Dr. Cox was prominent in the agitation of 1837, which was followed by the division of the church into the old and new-school bodies. He has also been a leading promoter of the Evangelical Alliance, a distinguished professor in a theological seminary, a noted lecturer upon sacred history, and very active in the temperance, colonization, anti-slavery, and compromise movements. He mentions that an old Quaker once said to him—"Samuel, thy mind is too active. If thee wants peace, I can tell thee how to find it. Get still, *get still*, and thee shall come to know the hidden wisdom in the quiet of the flesh. I tell thee, my dear young friend, get still."

Professor Henry Fowler gives the following excellent description of the subject of our notice:

"Dr. Cox is a man of warm sensibilities, ardent zeal, and great industry, and he is also a man of marked peculiarities of style and manner. He is one of those speakers whom to hear once is to know thoroughly. He displays himself frankly and unreservedly. The characteristics are so striking that one sees them at a glance, and would recognize them robed and turbaned in the deserts of Sahara. His manner is earnest and forcible, indeed, somewhat impetuous. He is faithful in probing the conscience, and affecting in his appeals. He manifests deep solicitude in his preaching, and there is a

sincerity and ardor in his whole manner which touches the heart. He is vigorous in the thought and forcible in its presentation, and he always commands attention, not less by fervor of delivery than by exuberance of language and peculiar redundancy of remarkable words. He surpasses all in the outpourings of sentences and in the abundance of quotations. His memory is wonderful, and he uses it without reserve. His quotations, though so profuse, are accurate and remarkably appropriate, but he lacks logical order or system of any kind, digressing, episodizing, and returning upon his steps without law or method."

Many anecdotes are related showing his peculiarities. On one occasion he was preaching on the text relating to the woman "who had an issue of blood twelve years, and had suffered many things of many physicians." Branching from his main topic to the subject of physicians, he devoted the remainder of the discourse to a discussion of the merits and demerits of the medical profession. His memory is so remarkable, that we have heard him deliver a historical lecture of two hours with scarcely a reference to his manuscript. His quotations, chiefly from the classics, are constant, both in his public addresses and conversation.

In appearance he is a fine, stately old gentleman, with a large, round, well-developed head, adorned with silver-gray hair. He preaches occasionally in New York and Brooklyn, but resides in another part of the State.

RIGHT REV. A. CLEVELAND COXE,
BISHOP OF WESTERN NEW YORK, LATE REC-
TOR OF CALVARY EPISCOPAL CHURCH,
NEW YORK.

RIGHT REV. BISHOP A. CLEVELAND COXE, D. D., son of the Rev. Dr. Samuel H. Cox, the distinguished Presbyterian clergyman, was born at Mendham, N. J., May 10th, 1818. He was graduated with high honors at the New York University, in 1838, and was ordained deacon in June, 1841. At a very early age he gave evidence of a rare literary ability, and during his minority published various poetic effusions, which attracted much attention. When twelve years old he composed a poem which is still in use, and at nineteen published his first volume, a poem entitled, "Advent, a Mystery." These were followed by "Athwold, a Romaunt;" "St. Jonathan, the Lay of a Scald;" and "Christian Ballads." In 1840, he delivered before Washington College, a poem entitled, "Athanasian," which added very much to his reputation. A dramatic poem entitled, "Saul, a Mystery," was published in 1845. He commenced his ministrations in 1841, at St. Ann's Church, Morrisania, where he became rector of Christ Church, going subsequently, to Christ Church, Hartford, and, in 1854, accepted a call to Grace Church, Baltimore. In 1855, he visited Europe, and was the first American clergyman received into full communion of the Church of England. During his travels he contributed to the *Churchman*, the Episcopal journal published in New York, a series of letters entitled, "Impressions of England." Other contributions appeared in both the English and American periodicals.

He continued as rector of Grace Church, Baltimore, until the breaking out of the war disturbed his before happy association with his congregation. As a Northern man, though of conservative tendencies, he could not enter into their sympathies with the South or agree with them on the merits of the issue. He was universally re-

spected and beloved, but the sad conviction was forced upon him that the period of his usefulness in the parish was at an end. A like condition of matters prevailed in Calvary parish, New York, where Rev. Dr. Hawks, a Southern man, found himself in some antagonism with his parishioners on the war question. Happily for the peace of the church and the advantage of religion, the difficulty in each instance was settled in a way satisfactory to all parties. Dr. Hawks resigned, and accepted a call to Grace Church, and Dr. Coxe was called to Calvary. He commenced to officiate during the winter of 1863. Here he remained until elected Bishop of the Western Diocese of New York. His residence is now in Buffalo. Recently he has been again in Europe, where he is always received with much distinction. In the fall of 1872, he went to the island of Hayti, to found there an Episcopal Mission.

Dr. Coxe is known among his professional brethren as the "Pamphleteer." He has entered largely into the discussion of the different questions which have agitated the church from time to time. While his direction of thought is so eminently poetic, still he has won distinction in the field of polemics. A letter written by him and published, relating to the calling of the Ecumenical Council by the Pope, attracted considerable attention.

Dr. Coxe is a poet of far more than ordinary merit, though he rather apologizes for the exercise of his talents in this form, by speaking of it as merely "an occasional amusement." "I strove to vary the odd hours," he says, in regard to the composition of one of his poems, "which I was able to steal from severer occupations for the refreshing cultivation of the muse, in such wise that even they might not be lost to Christian meditation." We quote a piece which occurs in his poem of "Saul, a Mystery."

EVENING HYMN.

At all times will I praise thee, Lord,
 My song shall be of thee,
 When morning's earliest lark hath soared,
 Or sunset tints the sea ;
 Come magnify with me the power,
 And strike the warbling string ;
 So always, at the vesper hour,
 Together let us sing.

Oh, taste and see that he is good,
 For blest the man shall be,
 Whose trust in evil hour hath stood,
 Unshaken, Lord, in thee ;

Thine angel walks bright sentinel,
 Encamp'd our tents around,
 And half the heavenly armies dwell,
 Where'er the just are found.

I will lay me down and sleep,
 And wake alike secure ;
 Thy judgments are a mighty deep,
 And all thy ways are pure ;
 And therefore as beneath thy wings,
 My soul in peace shall hide,
 And glory to thy myst'ry sings
 This holy eventide.

Bishop Coxe is of the average height, erect and active. His head is round, with a high intellectual forehead. He has dark hair, to which his fair complexion is in marked contrast. Altogether his well-moulded features, his evident intellectuality, and his amiable expression, make his face one not easily forgotten. His manners are high-toned, having a well preserved dignity mingled with a great deal of gentlemanly courtesy.

His sermons are the compositions of a man always under poetic inspiration. To him all divine things and all human things, pervaded by an attribute of goodness, are poetry. They exist to his conception in imagery of beauty, constantly appealing to his enthusiasm, his genius, and his piety. Hence, all his impressions are aglow with fervor, and his eloquence glitters with poetic gems. His style does not by any means come under the denomination of flowery, its peculiarity consisting in gorgeousness and gracefulness of thought. He is argumentative to some extent, and fertile of illustrations, but the charm and his greatest power is in passages of fascinating diction. His voice is strong without being loud, and his tone is agreeable without being exactly harmonious. His gestures are few and simple, but very expressive. He begins in a rather elevated, quick voice, which gradually falls into more natural and pleasant intonations. The sermons are clear to the dullest understanding. The reasoning is forcible; there is no hesitancy in the delivery, and no cessation in the abundant flow of finely culled language.

Bishop Coxe is a man of great force and usefulness in his ecclesiastical position. Adorning it with rare talents and admired virtues he is most efficient in its practical duties. Consequently, his success has been great, and his fame is widespread both at home and abroad.

He stands ever foremost to battle for the doctrines of his church, while he kneels ever meekest among the worshipers at her altars.



REV. HOWARD CROSBY, D.D.

REV. HOWARD CROSBY, D. D.,
PASTOR OF FOURTH AVENUE PRESBYTERIAN
CHURCH, NEW YORK, AND CHANCELLOR
OF THE NEW YORK UNIVERSITY.

REV. DR. HOWARD CROSBY was born in New York, Feb. 27th, 1826. He was graduated at the New York University in 1844, and pursued a theological course privately. In 1859 he became professor of Greek in the New York University, and in 1861 professor of the same language in Rutgers College, New Brunswick. He was ordained a minister of the Presbyterian Church by the Presbytery of New Brunswick in 1861, and added the pastorate of the First Presbyterian Church to his duties at the college. In March, 1863, he became pastor of the Fourth Avenue Presbyterian Church, New York, formerly the Bleeker Street Church. The pastors of this church have been three besides Dr. Crosby—viz: Rev. Mathias Bruen, Rev. Erskine Mason, D. D., Rev. Joel Parker, D. D. Dr. Crosby received the degree of D. D. from Harvard University in 1859. He published, in 1850, a book of Oriental travel, entitled "Lands of the Moslem;" in 1851, an edition of one of the plays of Sophocles; and in 1863, his "Commentary of the New Testament." He has been a constant contributor for thirty years to the leading reviews and periodicals and the religious press, and has issued numerous pamphlets on theological, classical, and educational subjects. In 1870 he was elected Chancellor of the University of the City of New York, to succeed the Rev. Dr. Isaac Ferris. He was Moderator of the General Assembly, at Baltimore, in 1873.

The following is a glowing passage from the "Lands of the Moslem," descriptive of the author's approach to Jerusalem:

"The convent of Mar Elyas was before us, placed where the monks say the prophet rested on his way to Beersheba, and where they pretend to show the mark left by his sleeping body in the rock. We gazed anxiously upon its white walls, and urged our horses up the hill side; but it was not the shining convent that gave us energy and sent the thrill of eager expectations through our veins; but we knew from that monastic height the eye might rest upon Jerusalem. The intensity of

hope rendered us speechless as we hastened along the stony path ; joy and awe were alike accumulating in our hearts as we neared its summit. The past and the present were equally unheeded, for our whole thoughts were centered on the future prospect. Onward, with increasing zeal we vied in the ascent. The point was gained, and the Holy City lay fair and peaceful before our enraptured eyes. Not in the wild forest of the western world, not among the huge wrecks of Egyptian art, not on the snow-clad peaks of romantic Switzerland, had any scene so riveted our gaze. The drapery of nature in the land of the setting sun was richer far. The halls of the Karnac had published the highest triumph of the human powers, and Alpine ranges had yielded far nobler spectacles of earth's magnificence ; yet here were all surpassed, for heaven threw its *shechinah* upon the scene, and clothed the hill of Zion with a robe of glory. The sweetest memories hovered like fairest angels over the towers of Salem. Past, present, and future, all concentrated on the oracle of God. There is Zion, the home of the psalmist-monarch ; there Moriah, the mount of Israel's God ; and yonder, green with its appropriate foliage, and graceful as a heavenly height, is mild and holy Olivet. They rise as beacons to the wearied soul, and all are bathed in the radiance of the Cross. The scene was grand, unspeakably. Our overflowing hearts sent forth their swollen streams of feeling in rejoicing. We looked back upon Bethlehem—there was the cradle ; we turned to Calvary—there was the grave. Between these two had heaven and earth been reconciled. We paused awhile to drink deep of this first draught, and then spurred on to reach the city."

Dr. Crosby is above the average height, and well proportioned. His head is rather long than broad, and straight, black and gray hair is combed from an intellectual brow. He has a calm, searching glance, but his expression is most kindly. In conversation his face becomes animated, but at other times it has a serious, reflective repose. His manners are extremely cordial. He exhibits a true gentlemanly dignity fitting to his position, and nothing beyond.

Dr. Crosby is a man of varied and profound learning. His natural quickness of intellect and indomitable perseverance have led him along the channels of erudition until he has attained a thoroughness and comprehensiveness of scholarship which is fully recognized by the *savans* of America and Europe. As a professor of Greek he was a most successful teacher, and his attainments in this particular branch of study are of the first order. Joined with the extended scope of his investigations, he has had the advantage of travel in foreign lands. The ardor with which he has pursued his far wanderings is fully shown in the "Lands of the Moslem." Nothing of interest in his way seems to have escaped him, and his descriptions of character and paintings of scenery are eloquently beautiful, while acknowledged by other travelers to be entirely accurate.

Dr. Crosby belongs to the most valuable class of living scholars. He is neither of the juvenile nor the hoary-headed. He occupies

that middle and safer ground of learning, when the energies are unrelaxed by reason of inordinate conceit, and the mind is unfettered by the pedantry of age. He has not been made a drone in the great hive of intellectual progress by the position and advancements growing out of success in early life, nor does he sit gorged with triumphs, and egotistical from these crowding honors. On the contrary, he finds that he has work to do. He belongs to the workers, and not to the idlers, egotists, and dreamers. He is a part of the vast power of mind which is bearing his century to the most glorious page of all history. With the prospect of many useful years before him, energetic in the prosecution of all that he undertakes, and enthusiastic in developing the resources of intelligence, he can but be a most efficient laborer in the cause of knowledge.

Dr. Crosby is an agreeable, interesting preacher. The observer is at once struck with his entire want of display in both matter and manner. He announces his text twice, and looks steadily at his congregation until he is seemingly satisfied that they comprehend it. Without any trouble about fine writing and brilliant oratory, he reaches the argument which he desires to present. While his language is well selected, and used with the skill of a professional writer, there is no effort to cull especially eloquent and poetic phrases; and, as to his declamation, while it is vigorous, there is no attempt to parade oratorical graces. In truth, he is a plain, practical reasoner. His power is in systematic argument, in the irrefutable maxims of logic, and in Christian zeal. His congregation certainly enjoy a great advantage from his preaching, as regards the particular and learned elucidation of the true translation and meaning of the Scriptures. Being a trained classical scholar and an accepted commentator, his sermons are very rich in information in these particulars. At times he is considerably animated. Absorbed in his theme, and moved by the force of the reasoning, his voice rises, and he gesticulates with some vehemence, soon falling back, however, to the calm course of his argument.

From our statement it will be seen that the New York pulpit gained an important acquisition in Dr. Crosby. He is fully conscious of the enlarged claims now made upon those qualifications which have received gratifying recognition in other fields, and he is not the man to fall short of public expectation, or to measure his energies by anything save the attainment of success.

BISHOP GEORGE D. CUMMINS, D. D.,
OF THE REFORMED EPISCOPAL CHURCH.

BISHOP GEORGE D. CUMMINS, D. D., of the Reformed Episcopal Church, was born in Delaware, December 11th, 1822. His early religious associations were with the Methodists. In 1841 he was graduated at Dickinson College, Carlisle, Pa. He was ordained a deacon of the Protestant Episcopal Church, by Bishop Lee of Delaware, in October, 1845, and priest, by the same bishop, in July, 1847. He subsequently had charge of Christ Church, Norfolk, Va.; St. James', Richmond; Trinity, Washington, D. C.; St. John's, Baltimore; and Trinity, Chicago. While rector of the last-named, he was elected Assistant Bishop of Kentucky, and received consecration at Christ Church, Louisville, November 15th, 1866. The degree of D. D. was conferred on him by Princeton College in 1850.

His low church views were very decided, and he took occasion to censure the ritualistic tendency and proceedings of some of the churches in the See of Kentucky. At the time of the meeting of the Evangelical Alliance in New York, in 1873, he was present, and took ecclesiastical action, which occasioned much discussion within the Episcopal denomination. Soon after he withdrew from his relations to the Protestant Episcopal Church, and originated a new body, which is known as the Reformed Episcopal Church. The first General Council convened in the city of New York, December 2d, 1873, where all the necessary steps were taken for the efficient organization of the new denomination. Later the Rev. Charles E. Cheney, of Chicago, was consecrated one of the bishops. Services were held in New York, and in other cities by Bishop Cummins. At the second General Council, which convened in New York in May, 1874, and of which Bishop Cummins was elected President, the following clerical delegates were present:—Bishop George D. Cummins, Bishop



Geo D Cummins

Charles E. Cheney, the Rev. Messrs. R. H. Bourne, W. V. Feltwell, Mason Gallagher, B. B. Leacock, T. J. McFadden, Wm. McGuire, Johnston McCormack, Edward D. Neill, W. H. Reid, W. T. Sabine, Marshall B. Smith, Thompson L. Smith, Charles H. Tucker, J. D. Wilson, and Walter Windeyer. The churches represented were as follows:—First Reformed Episcopal Church, New York; Church of the Incarnation, Brooklyn; Christ Church, Chicago; Emmanuel Church, Chicago; Christ Church, Peoria, Ill.; First and Second Reformed Episcopal Churches, Philadelphia; Christ Church, Moncton, N. B.; Church of the Rock of Ages, Littleton, Col.; and the Reformed Episcopal Churches of Washington, D. C.; Ottawa, Canada, and Aurora, Ill.

The Reformed church adheres to Episcopacy as a desirable form of congregational government, but not in obedience to divine edict. In all respects the Bible is made the sole basis of its doctrines and practices. What are considered doctrinal errors in the Episcopal belief, and especially ritualism in all its forms, are opposed by the members of the Reformed Episcopal church. Its constitution and canons, after learned discussion, were adopted by the second General Council. A new Prayer Book was also discussed and adopted. Overtures for affiliation having been accepted from the English Free Church, clerical and lay delegates, including Bishop Cummins among the former, were appointed to a meeting of that denomination.

Bishop Cummins is an erect, clerical looking gentleman, of pleasing manners and address. His head is intellectual, and the expression of his face is cheerful and amiable. He is prudent and consistent in all his walks, and seeks to make not only his teachings, but his example a source of benefit to his fellow-men. As a preacher he is earnest and devout. Assured in faith, he preaches it with the grasp of a learned mind and a fervent heart. His action in retiring from his functions in the Episcopal church was conscientious and courageous, and in upholding the church which he has founded, he will, without doubt, give to it a zeal and piety which all men must respect.

REV. THEODORE L. CUYLER, D. D.,

PASTOR OF THE LAFAYETTE AVENUE PRES-
BYTERIAN CHURCH, BROOKLYN.

REV. DR. THEODORE L. CUYLER, pastor of the Lafayette Avenue Presbyterian Church, Brooklyn, is a man of marked characteristics of talent and energy. He is the son of a lawyer, long since deceased, and was born at Aurora, New York, January 10th, 1822. He was graduated at Princeton College in 1841, his nineteenth year, and passed the following year in Europe. He amused himself while abroad with writing, for publication at home, sketches of travel and distinguished men. He was already an enthusiastic temperance reformer, and at Glasgow he addressed the citizens at the City Hall, on the occasion of the reception of Father Matthew. Returning to the United States, he entered Princeton Theological Seminary in 1843, and was graduated in May, 1846. After preaching for a short period at a small place in the Wyoming Valley, in the autumn of 1846, he accepted a call to the Presbyterian Church at Burlington, New Jersey, and three years later, founded a new congregation at Trenton. In May, 1853, he accepted a call to the new Shawmut Congregational Church, Boston, but the state of his health and other reasons induced him subsequently to decline it in favor of a call to the Market Street Reformed Dutch Church, New York. This pulpit had been for many years under the charge of Rev. Dr. Isaac Ferris, then Chancellor of the University of the City of New York. In April, 1860, Dr. Cuyler became the first pastor of the Lafayette Avenue Presbyterian Church, now one of the largest and most influential congregations of Brooklyn. The present edifice, dedicated in 1862, is a splendid stone structure, in a select and commanding location, and, with the exception of the Rev. Mr. Beecher's, will seat more people than any church in the city.

There are fifteen hundred and seventy-five members. It is not



engraved by A. H. H. H.

Theo. L. Gayler

only the largest church in membership in the denomination, but it is the largest Presbyterian church edifice that has yet existed in America. It is thirteen years since Dr. Cuyler was installed as pastor, and the congregation is larger than Mr. Beecher's church was at the end of his first thirteen years.

Dr. Cuyler received his degree of D.D. from Princeton College. He is a graphic and fluent writer. He has published about sixteen hundred articles in religious papers and magazines; of all these combined about fifty millions of copies have been issued. They have been widely circulated in Europe. Nearly three hundred articles have been written for the *Independent* alone. A volume, entitled "Stray Arrows," contains a portion of his articles contributed to newspapers. He is the author of two very celebrated temperance tracts, entitled "Somebody's Son," and "His Own Daughter," the former of which had a circulation of one hundred thousand copies. Among the papers to which he has contributed may be mentioned the *Christian Intelligencer*, *Independent*, and *Evangelist*. His articles are pervaded by a genial Christian tone, which has attracted to them a wide attention.

He has published a number of books. Four of these, "Cedar Christian," "Heart-Life," "Empty Crib," and "Thought-Hives," have been reprinted in England.

He delivers in the course of a year probably one hundred addresses, besides his sermons. Of the latter he usually preaches two on each Sabbath, and takes an active part in the weekly meetings.

Dr. Cuyler is somewhat above the ordinary stature, erect, and extremely active. His head is more long than round, with regular features, and bold, restless, searching eyes. He has straight black hair, and side whiskers. A distinguished phrenologist says of him: "The countenance exhibits a strong mental temperament. The vital forces are scarcely sufficient to meet the constant demand of an over-active brain. From early youth Dr. Cuyler has shown an ardor and enterprise in his calling rarely equaled. In the earnestness of his efforts he has strained every nerve, mental and physical, and thus kept his vital forces much below par. Large language is indicated in the eyes; strong perceptive power in the projecting eyebrows; large mirthfulness and ideality impart taste, imagination, and brilliancy to his style. Order is large; so with constructiveness. Among the intellectual faculties Comparison is doubtless the most influential. He has a fine moral development, which is broad rather than high

His is a working piety—that which exhibits itself in practical life and is known by its fruits.”

Dr. Cuyler is very correctly described in the following extract :

“He mingles freely and happily with his people. His feelings are solid and sympathetic, his conversation is fluent and interspersed with illustration, anecdote, lively metaphor, and felicitous quotation; his manner natural, candid and frank; his tone of voice at once full, encouraging, and also gentle; so that he unites the gifts which elicit friendly feeling, promote freedom of social intercourse, and bind a pastor to his people by the innumerable threads of friendly intercourse, rather than by the one cable of profound and distant reverence. Hence he combines in an unusual degree success in pastoral labor with success in preaching. He teaches his people quite as much out of the pulpit as in it. He seeks to make his church an organized band who ‘go about doing good,’ in working sympathy with the poor and outcast. He also diffuses a zeal, ‘lengthening the cords and strengthening the stakes’ of their own influence. Dr. Cuyler is accessible both in the parlor and in the pulpit. One is sure of hospitality at church as well as at home.”

Dr. Cuyler's style as a preacher is peculiar and impressive. Calmly looking over his congregation, he utters his text in a deliberate, solemn tone, and pauses for it to have due effect. Usually his texts are a few graphic words, such as “What wilt thou?” “Stand therefore,” “Pray without ceasing,” “What think ye of Christ?” Having fixed every eye and startled, as it were, every heart, he now proceeds with his sermon. It is full of graphic utterances, powerful illustrations, and eloquent appeals. His voice is defective in mellowness, but the words are so striking and well chosen that the tone does not seem other than pleasant to the ear. By turns he is earnest and emphatic, and then subdued and pathetic; sometimes he indulges in brilliant passages of description and narrative, and then in ringing sentences of invective against human error. Probably there is no preacher who can more readily inspire the multitude.

Something of his style may be understood by the closing portion of a sermon on “The True Spirit:”

“My friends of three-score-and-ten! The clock of our existence is nearly worn out. The wheels have grown rusty. The springs are corroded. Brush off the dust from its face and you will see that the hands point almost to midnight. Your course is nearly run. The time is short! Prepare to meet thy God! Give thy heart and hopes and thoughts to Christ. And what thou doest do quickly! *Before to-morrow morning thy clock may stop forever.*”

During Dr. Cuyler's public ministry he has received two thousand seven hundred and eighty persons into church fellowship, of whom fourteen hundred have united on profession of faith. His labors in the cause of temperance and other moral reforms have been

constant and enthusiastic. His writings and speeches have shown earnestness and good nature as well, and greatly appealed to popular favor.

In the summer of 1872 he returned from a visit to Europe. He went as a delegate to a Presbyterian assemblage in Edinburgh, Scotland. During his stay in Scotland and England he received great attention from all classes of society, and had several informal meetings with Premier Gladstone, and other statesmen.

He is a talented, energetic public man, filled with the progressive spirit of his day. He is stubborn in his opinions and stern in his principles; but his nature is generous, and all his impulses are noble. Animated by a desire to do his part in the religious and moral elevation of mankind, he has given his utmost talents and energies to the work, and already won for himself an unfading renown.

REV. WILLIAM C. DAWSON,
PASTOR OF THE CHURCH OF THE DISCIPLES
OF CHRIST, NEW YORK.

REV. WILLIAM C. DAWSON was born in Scott county, Kentucky, July 23d, 1841. He is the son of the Rev. John D. Dawson, of the Church of Christ. He entered the Junior Class of the State University of Missouri, and at the age of nineteen, was appointed an adjunct Professor of the Ancient Languages in that institution. On the breaking out of the war the University was necessarily closed. During the next three years Mr. Dawson was engaged in teaching and preaching in Pike county, Missouri, having been ordained to the ministry. In 1864 he entered Bethany College, in West Virginia, where he was graduated in the following year. He then took charge of the Church of the Disciples at Decatur, Illinois, remaining two years. After this he passed two years as pastor of the church at Lexington, Missouri, and three years in charge of the Second Church of the Disciples at Louisville, Kentucky. In October, 1872, he was installed as the pastor of the Church of the Disciples of Christ, worshipping in West Twenty-eight street, New York. For a number of years this congregation occupied a building on West Seventeenth street, but, about 1863 or 1864, purchased the more modern and eligibly located structure now used by them. There are about two hundred and fifty members.

The organization of Christians, to which Mr. Dawson belongs, is known by the designations of "Disciples of Christ," "Church of Christ," "Christians," and "Campbellites." It took its origin in the effort made many years since to effect a union of the Protestant denominations. "In the beginning of the present century," says a writer on the subject, "several religious movements for this purpose occurred in different parts of the United States, independently of each other, and without pre-concert. The one which gave immediate origin and distinctive character to the body now known as 'Disciples,'

was initiated in 1809 by Thomas Campbell, a preacher of purity and distinction among the Seceders, aided by his son Alexander, to whose ability and energy its successful progress is mainly attributed, and by whom it has been chiefly directed. The original purpose was to heal, if possible, the divisions of religious society, and to develop and establish a common basis of Christian union. It was thought that these desirable objects could be attained by taking the Bible alone as a guide, and its express teachings as the only authoritative standard of faith and practice, allowing meanwhile entire liberty of opinion in relation to all matters not fully revealed. Upon these principles a considerable society was formed, consisting chiefly of members from Presbyterian churches, and meetings were held statedly for the promotion of the cause of the union and for religious worship and instruction. After some time the question of infant baptism, and, as connected with it, the use of sprinkling as baptism, became matters of investigation in the society, and it was finally, after some months, decided by a large majority that there was no Scripture warrant for either practice, and that consequently, upon their own principles, they were compelled to renounce them. Becoming then a society of universal believers, they soon after united with the Redstone Baptist Association, stipulating, however, in writing, that no standard of doctrine or bond of Christian union, or other than the Holy Scriptures, should be required. By means of this union with the Baptists, the principles and views of the 'Disciples,' ably developed and defended by Alexander Campbell in his writings and public discussions, were widely disseminated and adopted by many."

After a time other features of primitive Christianity were introduced, such as "baptism for the remission of sins," and the practice of partaking of the Lord's Supper on every Sabbath. "In pressing these matters upon the acceptance of the Baptists," says the writer before quoted, "a spirit of opposition was at length aroused in various quarters, especially in Virginia and Kentucky, and a separation, to some extent, ensued, many of the Baptists remaining connected with the Disciples. Not long afterward, at the close of 1831, their members were still further augmented by a union between them, and a numerous body which had originated in Kentucky, and some other Western States under the labors of B. W. Stone, and others, who, some years prior to the movement led by Thomas and Alexander Campbell, had separated from the Presbyterian communion, and, in like manner, attempted to effect a union of Christians upon the Bible

alone. These reformers readily adopted baptism for a remission of sins and the ancient order of things as practiced by the Disciples, and became assimilated with the latter. Since this period there has been a great and constantly increasing accession both from the world and other religious denominations, and it is believed that the number of members in the United States is now about 300,000. There are many churches also established in British America, in Great Britain, and in Australia. Although the Disciples reject creeds as a bond of fellowship, and disprove of the technical language of popular theology, holding themselves bound to speak of the things of the Spirit in the language of Scripture, they do not materially differ from the evangelical denominations in their views of the great matters of Christianity."

Alexander Campbell, the chief originator of this sect, died a few years since. At the time he was president of a college, which he founded in 1841 at Bethany, West Virginia, and editor of the leading paper of the denomination, called the *Millenium Harbinger*. He was born in 1792, and originally held to the Presbyterian faith, from which he withdrew in 1812, and received baptism by immersion in the same. In 1827 he was likewise excluded from the fellowship of the Baptists. He was a man of great ability, and a bold defender of the particular belief of his reformed sect.

The Disciples have flourished greatest in the West and Southwest. Before the war the church numbered sixty thousand in the State of Kentucky, and was equally promising in Ohio, Indiana, Tennessee, and Virginia. It has also considerable strength in Western New York, a very fine church having been built at Syracuse.

The revision of the Bible by the American Bible Union is generously sustained by this sect. They accept the new version as their authentic guide.

Mr. Dawson is of the medium height, erect, and active. His hair is already quite gray, giving him an older look than usual in a man of his age. He has an intelligent, cheerful face, and his manners are frank and polite. As a pastor and preacher he excels in those characteristics which best serve the temporal and spiritual interests of a congregation. He is genial and devoted in all intercourse, and he preaches with the spirit of God in his heart. Thoroughly grounded in the principles of his own faith, and able as an expounder of the Scriptures, and as a teacher of morals, he exerts a most signal influence in both his private and public duties.



Charles F. Neim

REV. CHARLES F. DEEMS, D. D.,
PASTOR OF THE CHURCH OF THE STRAN-
GERS, NEW YORK.

REV. CHARLES F. DEEMS was born in the city of Baltimore, December 4th, 1820, his father being a local preacher in the Methodist Episcopal Church. He was graduated at Dickinson College, Pennsylvania, in 1839. Having been converted before he entered college, and feeling himself called to the Christian ministry, he was duly licensed to preach in the Methodist Church during his senior year. After graduation he passed a winter in New York, where he studied most of the time, and preached occasionally in the city churches. At the early age of twenty he was appointed General Agent of the American Bible Society, and selected North Carolina as his future field of labor. He labored with success in this agency until appointed Adjunct Professor to the chair of Logic and Rhetoric in the University of North Carolina. He filled this position acceptably for five years, when he accepted the chair of Natural Science in Randolph Macon College, Virginia, but did not deem it desirable to continue in this professorship longer than one year. Returning to North Carolina, he was stationed in Newbern the following year; and the next year was elected a delegate to the General Conference to be held in St. Louis. While in attendance at the General Conference, he was elected President of the Greensboro' Female College, in North Carolina, and for five years had charge of that institution. During this period he rendered a very important service to the conference and the church, by placing the college on a permanent basis of prosperity. In 1854 he again returned to the regular work of the ministry, and was appointed successively first to Goldsboro' and afterward to Front street church, Wilmington, in each of which places he remained two years. He was re-elected to the General Conference, and at the same period President of the Centenary College, Louisiana, and either President or Professor of about eight other institutions. At the close

of his term of service in Wilmington he was appointed Presiding Elder of the Wilmington district. A year later he was elected to the Professorship of History in the North Carolina University, but declined. While Presiding Elder he made a visit to Europe. The citizens of Wilson county, North Carolina, tendered to him directly as a gift a fine college building, only on condition that he would establish there a male and female school, which he at once proceeded to organize, continuing in the position of Presiding Elder.

In December, 1865, Dr. Deems removed to the city of New York, where he soon after established a religious and literary weekly paper, called the *The Watchman*, which, however, was suspended. In July, 1866, he commenced preaching in the chapel of the University. This religious movement soon took the form of a new church organization, and services were regularly held. The congregation became known as "The Church of the Strangers," being intended particularly for the benefit of the great number of persons who are temporarily in the city and desire to have a place for religious worship. The gospel is preached without any special reference to any of the creeds, and there is no ecclesiastical connection of the congregation with any of the sects. Persons of all denominations are found in the congregation, and all are welcomed who desire to enjoy purely unsectarian worship. Such an organization as this is worthy of a city like New York, and well adapted to the character of its great transient population. It is a free church, sustained by the voluntary contributions of those who attend and of the wealthy Christian merchants. The attendance is already large, and it will, without doubt, become a numerous and important congregation.

In 1870, through the liberality of Cornelius Vanderbilt, Esq., the congregation was enabled to secure the property belonging to the Mercer street Presbyterian Church. Commodore Vanderbilt gave fifty thousand dollars for the purpose. The edifice, a large and eligibly situated building was repaired, and the congregation now worship in it. The dedicatory exercises on the 2d, and also the 9th of October, 1870, were attended by a large number of the leading people of the city, showing that the work of Dr. Deems was most highly regarded.

Dr. Deems was invited to accept the presidency of a college in California, and also the same position in a college in Georgia. He declined, however, being unwilling to give up the field in New York.

In 1852, in his thirty-second year, Dr. Deems received his degree of D. D. from Randolph Macon College; one of the Virginia papers declaring him "the youngest D. D. in North America." He is the author of fourteen volumes of various works, and numerous published sermons. Among his works may be mentioned "The Home Altar," which was translated into French; "What Now?" a volume for young ladies; "Annals of Southern Methodism," a valuable historical and statistical work; and his recently issued volume, "Life of Jesus." A speech delivered by him on the trial of Dr. Smith, at Petersburg, in 1855, was pronounced to be a master-piece of forensic eloquence. An address on "The True Basis of Manhood," first delivered by invitation before the Literary Societies of Hampden Sidney College, Va., and since repeated on several occasions, shows the highest capabilities as a thinker and writer.

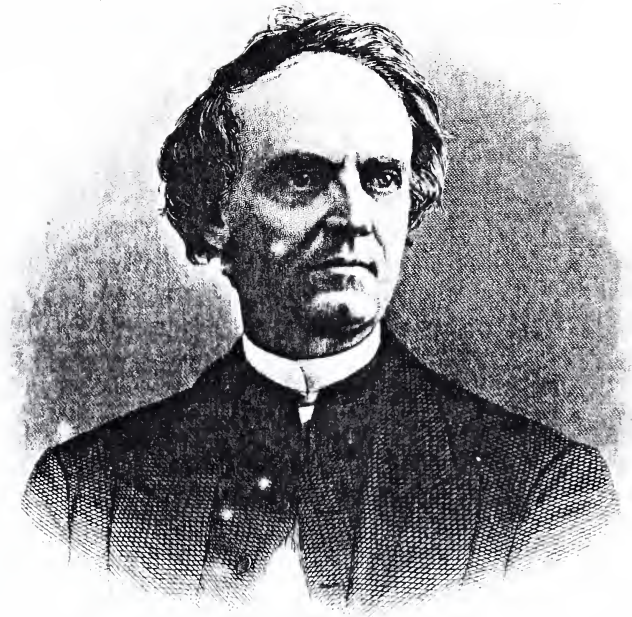
Dr. Deems is under the medium height, sparely made, though compact and well-proportioned, and capable of performing an almost incredible amount of labor. He has a fair complexion, gray eyes, high forehead, and a feminine delicacy of feature. The intellectual development of his head is very striking, and his quick, beaming eyes are full of mental fire. He is of a nervous, impulsive temperament, and, like all such men, is rapid in coming to his conclusions, and earnest and enthusiastic in carrying forward his plans. His deportment is at all times characterized by a high-toned courtesy and a genial warmth, which give him great attractiveness in social life. Old and young are irresistibly drawn to him. He has fine conversational powers, and his natural talents, learning in ancient and modern literature, and extensive experience among all classes of his fellow-men, happily fit him for an instructive and fascinating companion.

Dr. Deems is one of the most remarkable men in the American pulpit. He commenced his public career at an extremely early age, and since that time he has always been employed in an energetic religious and educational work. His field of effort has been vast, and his toils have been little less than Herculean, but he has always seemed a master of every situation in which he has been placed. No considerations have ever influenced him except those relating to the public good, and the religious and intellectual elevation of his fellow beings. His time, talents, and means have all been prodigally given to the public interest, and with a degree of unselfishness which has been as noticable as the success which he has invariably achieved.

As a writer and speaker, Dr. Deems has few equals. Composition

and speaking are, in fact, natural talents with him. He has a vivid, spontaneous fancy, and at the same time his mind is naturally far-reaching, logical, and practical. Hence he is not only a thinker, but his thoughts weave themselves into the most chaste and beautiful form of language. He is impassioned even in argument; and there is in all that he writes and says the glow of earnest, sincere feeling. In his preaching there is a display of the finest powers of the natural orator and the thorough scholar. His thoughts are rapid, and they are all aglow with sentiment and emotion, while they have a positiveness and interest which can only be imparted by extensive learning. His voice is smooth and silvery, and his gestures are well-timed and emphatic.

Dr. Deems enjoyed great popularity in the South, and was esteemed one of the foremost theologians and public men in the Methodist church. His social gifts, his pre-eminent talents, and his devotion to his church, and all religious, moral, and educational enterprises, made for him warm hearts wherever he went. He has now entered upon an equally important work in a new section, and among "strangers," with all his accustomed zeal, piety, and devotedness. As he enjoys the confidence and aid of the generous and enlightened citizens of New York, he is likely to achieve the crowning success of his life.



Yours truly,
J. S. Burleigh

REV. FRANK E. DE HASSET, D. D.

NEW YORK COLLEGE, 1890

REV. FRANK S. DE HASS, D.D.,
PASTOR OF THE LEXINGTON AVENUE METH-
ODIST CHURCH, NEW YORK.

REV. DR. FRANK S. DE HASS was born in Washington County, Pennsylvania, October 1st, 1823. The family was originally German, being known by the name of Von Hass, and having three distinct branches. In the year 1549, Baron Charles De Hass, the representative of one of the branches, removed to Strasburg, and, after the joining of the dukedom of Alsace to France, became the founder of the French noble family of that name. The arms of the city of Florence were awarded to him for his services in the conquest of Italy. Subsequently the family, who were Protestant, emigrated to Holland, and in 1772 some portion of them came to America, and settled in Pennsylvania. General Philip De Hass, of revolutionary memory, was an immediate ancestor of the subject of our notice.

Dr. De Hass was graduated at Washington College, Pennsylvania, in 1839, and was licensed as a Methodist preacher in 1844. His first appointment was at Leesburg, Ohio, in July, in connection with the Pittsburg Conference. He was ordained deacon in 1846, and elder in 1848. In 1845, he was stationed at Murraysville, in Pennsylvania; in '46, Weston, Va.; in '47 and '48, Wheeling; in '49 and '50, agent of Alleghany College; in '51 and '52, Wesley Chapel, Pittsburg; in '53 and '54, agent of Tract Society of Methodist Church; in '55 and '56, Trinity Church, Pittsburg; in '57 and '58, secretary of Tract Society; in '59 and '60, Seventh street, New York; in '61 and '62, Washington street, Brooklyn. He was appointed to the Pacific street Church, Brooklyn, in 1863; and, three years later, went to the Metropolitan Church, in Washington City, where he remained three years. Among the attendants of this church were President Grant, Vice-President Colfax, Chief Justice Chase, and various other distinguished individuals. Two years were then spent with Trinity Church, Cincinnati, and two subsequent years

in travel in Europe, Egypt, and Palestine. In the Holy Land he secured a rare writing of the Book of Moses, found in a tomb, and supposed to date a thousand years before Christ. He has made four voyages across the Atlantic. On April 1st, 1872, he was appointed to the Lexington Avenue Church, New York. He received his degree of D. D. from Michigan University, in 1870.

Dr. De Hass enjoys considerable reputation as an eloquent speaker. Various sermons at camp meetings are spoken of as grand in the extreme. On one occasion he chained the attention of some four thousand persons for one hour and twenty minutes. He attended the General Sunday School Convention, held in London, in 1852; and at one of the sessions made a speech of marked beauty and power. His publications are several sermons. He is engaged in the preparation of a historical account of the planting of Methodism in the Valley of the Mississippi.

He has a well-proportioned figure, and fair hair and complexion. His face has a most amiable expression. The brow is round and high. His eyes are bright, and when he talks his countenance lights up with an intelligent animation. In his manners he is social and genial, while there is always to be observed a certain measure of well-conceived dignity. He is a man of strong feelings and very deep sensitiveness. You can no more breathe upon a looking-glass without leaving the evidence of it, than you can touch him without striking the impression into his heart. In fact, his nature in this respect has more of the sensitive delicacy of the woman than the callousness and indifference common to the man. Everything sinks down into the recesses of the heart, *there* to send forth rejoicing or sadness. Hence, as regards himself, he is scrupulously considerate of every word and act, and it is to be seen that he is constantly and greatly affected by all that occurs about him. He has a peculiar tenderness of manners, and is cautious to give utterance to no wounding word. Of course, a nature like this must be rather tame, submissive, and negative. It does not show an original, decided, governing temperament, but it may not be the less pleasing, winning, and controlling. And thus it is with Dr. De Hass. You find him the type of the least conspicuous and impressive kind of men, and yet his simplicity, his sensitiveness, and his gentleness never fail to interest those who come in contact with him, and are the sources of his influence.

His preaching shows the same characteristics. It is extem-

poraneous, and, while simple and unpretending, is very emotional. His effort is not to make a showy discourse, but it is to give utterance to the heart's faith, hope, and love. The argument is not deficient in order or comprehensiveness, and it is frequently illustrated by effective and original similes. But this is the merest shadow of the power which springs from his mellow-toned words, his trembling lips, and sometimes glistening eyes. Sincere in the doctrines which he proclaims, filled with an ardent desire to impart them to others, and with a bosom overflowing with its sympathies and attachments, he speaks *from* the heart and *to* the heart. He seems to be searching for this member, where it may nestle shrinking, saddened, and dead, that he may touch it with some quickening sense of courage, joy, and life. The preaching of Methodist ministers generally may be said to partake of this character. With Dr. De Hass, however, there is nothing of that high-wrought excitement, and that systematized pathos, so to speak, indulged in by so many of his ministerial associates. He discusses his subject with just sufficient animation to give force to his speaking, and his style of appeal to the feelings is as natural and unaffected as that of a mother to her babe. The inquirer for truth finds that the limits which exist between the public speaker and the auditor are quickly changed to the closer communion of friend with friend.

REV. THOMAS DE WITT, D.D.,
SENIOR PASTOR OF THE COLLEGIATE RE-
FORMED CHURCH, NEW YORK.

REV. DR. THOMAS DE WITT was born at Kingston, Ulster County, New York, September 13th, 1791. He was graduated at Union College in June, 1808, and at the Theological Seminary of the Reformed Dutch Church at New Brunswick, being licensed for the ministry in June, 1812. His first settlement and installation was over the churches of Hopewell and New Hackensack, Dutchess County, New York, in November of the same year. After a number of years spent in this position, he removed to the city of New York, and was installed as one of the ministers of the Collegiate Reformed Dutch Church, September 16th, 1827, of which he is now the Senior Pastor.

Rev. Dr. Chambers, also one of the pastors of the Collegiate Church, gives the following information regarding the Reformed Dutch Church of New York, commonly called Collegiate. "This," he says: "the mother church of the denomination in this country, is the oldest ecclesiastical organization in New York, having been founded previously to A. D. 1640. For more than a century and a half this was the only Dutch church in the city, and, as the population increased, it multiplied its pastors and houses of worship. Subsequently, when independent churches were organized, each under the charge of a single person, this one, because of its plurality of congregations and ministers, became popularly known as the Collegiate Church, although this title does not appear upon its record, and has no official authority. The first minister was the Rev. Everardus Bogardus, who came over from Holland in the year 1633. He was followed by ten others in regular succession, who also came from Holland, and preached in the Dutch language. In the year 1764 the Rev. Archibald Laidlie was installed, with the express view of meeting the wants of those who required the service to be in English. All the ministers who succeeded him preached in English only, except Dr. Livingston and the



Thomas De Witt

venerated Dr. Kuypers. The last sermon in Dutch was preached in 1803.

"The church of New York began its services in 1626, in an upper room, the spacious loft of a horse-mill, but after a few years erected a plain wooden building near what is now called Old Slip. In 1642 a much larger edifice of stone was put up within the fort, which stood on the plot of ground which has long been known as the Battery. Fifty years afterwards, the congregation removed to a new edifice in Garden street (now Exchange Place), which had been built for their accommodation. This church, which, after being rebuilt of stone, in 1807, was destroyed in the great fire of December, 1836, was the first to receive a geographical designation. After a second place of worship had been erected in Nassau street, in 1729, and a third in William street, corner of Fulton, in 1769, the oldest building took the name of the South Church, the second that of the Middle, and the last erected that of the North, a name which it still retains, although it has been, for a number of years, the farthest south by a mile of all the Dutch churches on the island, the Middle having been relinquished for sacred purposes in the year 1844."

There are eighteen congregations of the Reformed Dutch persuasion in New York. Of these the most influential and wealthy are those of the three Collegiate Churches. Their property is of large value, and the revenue, besides supporting four distinguished and efficient ministers, is also liberally devoted to city and others missions. In 1857, the Consistory employed Mr. J. C. Lanphier, a person of great Christian excellence, as a lay missionary in the down-town wards. In the autumn of that year, Mr. Lanphier originated the celebrated "Noon Prayer Meeting," still held daily in the Consistory Building of the North Church on Fulton street, "the results of which have resounded through the Christian world, and produced an impression which will never be erased from the minds of the present generation."

Dr. De Witt has been some sixty years in the ministry, and forty-five in his present pastorate. He is not in active service now, from old age, though in the full possession of all his faculties and in good health. His name stands at the head of the roll of the graduates of the Theological Seminary of the Church. He is the only survivor of the five students with which Dr. Livingston opened the Seminary in October, 1810. Dr. De Witt has been prominent in all the proceedings of the church during his long career. He declined the professorship of Oriental Literature and Ecclesiastical History in the

Seminary, but in the Board of Superintendents he has done faithful service. For more than thirty years he has been a trustee of Rutgers College, New Brunswick. He is likewise a trustee of Columbia College, New York, and from its early history he has been a member of the Council of the University of the city of New York. His name is recorded among the founders of the Board of Education of the Reformed (Dutch) Church, and a scholarship founded by his munificent gift bears the name and perpetuates the memory of a beloved son. He has been for years the President of the Board of Publication, also of the Board of Foreign Missions; of the American and Foreign Christian Union; of the New York City Tract Society; and Vice-President of the New York Historical Society. He received the degree of D. D. from Rutgers College, in 1828. His mastery of the Dutch language has made him extremely familiar with the history and literature of his church. He has published various sermons, with one of which is included an authentic history of the Collegiate Dutch Church from its earliest period under the Dutch Colonial Government.

The following extract from a sermon, entitled "The Christian's Confidence in Committing his Soul into the Hands of the Redeemer," gives a very correct idea of Dr. De Witt's style:

"We learn the FREENESS, *as well as* GREATNESS, of the salvation which is in Christ Jesus.

"It is, by Christ Himself, dearly purchased through His atoning sacrifice; but to the sinner it is the gift of free grace, proffered and bestowed 'without money and without price.' The invitation at the close of the sacred volume is, 'The spirit and the bride say come. And let him that heareth say come. And let him that is athirst come; and whosoever will, let him take the water of life freely.' Jesus declared—'Him that cometh unto me I will in no wise cast out.' Paul (in Romans iii., 22) states—'The righteousness of God, which is by faith in Jesus Christ, is unto all and upon all them that believe, for there is no difference; for all have sinned, and come short of the glory of God.' Sinners under conviction are embarrassed, and do not discern and appreciate the entire freeness of the way of access to God on the throne of grace through Christ, because they fail to distinguish between the warrant to believe in Christ and the views and dispositions requisite to embrace that warrant. The warrant to believe is simply and wholly the free offer of the Gospel, in the freeness and fullness of the blessings of redemption to all who will accept. It is a faithful saying, worthy of all acceptation, that Jesus Christ came into the world to save sinners. His only plea is, I am a sinner; his only claim, Jesus is the Saviour, able to save to the uttermost. The views and dispositions requisite to embrace Christ are alone a deep and just conviction of guilt and sin, an utter renunciation of righteousness of his own, and the refuge of the soul in the controlling desires to the needed, suitable, and all-sufficient salvation in Christ. The convinced and seeking sinner, delivered from his embarrassment, and discovering the new and living way in the freeness of divine

grace, comes to Christ in the entireness of cordial dependence, and free and full surrender. His language is—

‘Just as I am, without one plea,
But that Thy blood was shed for me,
And that Thou bid’st me come to Thee,
Oh, Lamb of God, I come !

‘Just as I am, Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe,
Oh, Lamb of God, I come !

“How wondrously *great* and *free* is this salvation. ‘*Come, for all things are ready.* Well may we exclaim, ‘HOW SHALL WE ESCAPE IF WE NEGLECT SO GREAT SALVATION?’”

Dr. De Witt is a man of venerable, striking presence. Of a well-formed, stately figure, he has a countenance showing the most decided characteristics of the manly, upright nature. It is one of those faces that bespeaks the individual as truly and as clearly as the record of daily deeds. There is no disguise in it; no measure of dissembling, even the slightest; no expression which is not a correct index of the inward man. You see in him the fair-dealing, out-spoken, incorruptible man, decided in his opinions, and living up to every precept that he inculcates. His mouth is rather large, and, being habitually compressed, gives his face, as a whole, a stern as well as decided look. The eyes, however, are ever soft and kindly, and at the same time searching and admonitory. About the brow are to be seen the best evidences of natural ability of the highest order. It is deep and wide, and has that rotundity noticeable in those of superior mental endowments. An examination of the character and capability of Dr. De Witt will prove him true in every particular to these conclusions, drawn from his imposing and expressive physical structure. All his personal qualities are those of the Christian gentleman, and his intellectual accomplishments are both varied and comprehensive. He is one of the foremost men, not only in his own denomination, but in the entire ministry. His long life has been given to a diligent and scholarly investigation of theological topics, and no man is more conversant with all doctrinal points than himself. He is in the strictest sense an *expounder* of the Scriptures and of creeds, giving to them a thoroughly critical and learned analysis. In personal intercourse he is never other than dignified, but it is accompanied with so much true courtesy and friendliness that he occasions no restraint. He is an experienced discernor of character, and is quick to appreciate and encourage those traits tending to moral and religious worth.

The young, especially, are subjects of his almost paternal attention, and his appearance and manners are well calculated to give force to his valuable and gentle counsels.

Dr. De Witt is a citizen of the olden time, having little congeniality of spirit with the new era. Looking about him, he feels as if he had been in a Rip Van Winkle sleep, so complete and yet so rapid have been the changes wrought by what men call progress. His memory is linked with the humble beginnings of half a century ago, and he finds it impossible to identify himself with the astonishing realization of the present. He talks about the past, he loves the society of those who delight in its reminiscences, and in his study are to be found its memorials in furniture, books, &c. We would not have it understood that he is without appreciation of the magnificent results of the well-directed energy of his countrymen, but simply that he finds himself whirled into the midst of influences at variance with his habits and prejudices. Standing as he does on the verge of the shore of life, he turns away from the noise and show of the restless, reckless present, to the contemplation of the sober, reflective past. The follies, the sensations, and the peculiar teachings of the hour do not attract him from his evening musings over the morning and noon of a life to be, until its sunset, a true illustration of the substantial virtues of the earlier day. And to those who are watching the evening which he has reached, its closing glories seem to have lost nothing in splendor since the long-past but never-forgotten dawn.

To our view, the character of this godly and distinguished man meets exactly the poet's picture of the exemplary preacher, as delineated in the following lines:

"Would I describe a preacher, such as Paul,
Were he on earth, would hear, approve, and own,
Paul should himself direct me. I would trace
His master-strokes, and draw from his design.
I would express him simple, grave, sincere;
In doctrine uncorrupt, in language plain,
And plain in manner; decent, solemn, chaste,
And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

REV. JACOB W. DILLER, D. D.,
RECTOR OF ST. LUKE'S EPISCOPAL CHURCH,
BROOKLYN.

REV. DR. JACOB W. DILLER was born at Lancaster, Pennsylvania, September 25th, 1810. After pursuing a course of academic studies at the Flushing Institute, Long Island, under Rev. Dr. Muhlenberg, he remained for eight years an instructor in the Institution, at the same time preparing himself for the Episcopal ministry. He was admitted to deacon's orders in April, 1834, at St. George's Church, Flushing, by Bishop Benj. T. Onderdonk, and priest's in June, 1835, at St. John's Church, Brooklyn, by the same bishop. From 1835 to 1838 he was assistant to Rev. Dr. ("Domine") Evan M. Johnson, at St. John's, and in the latter year became rector of St. Stephen's Church, Middlebury, Vermont, where he remained until June, 1842, when he entered upon his present rectorship of St. Luke's, Brooklyn.

As early as 1835 a parish, known as Trinity Church, was organized in the eastern section of Brooklyn, then a mere rural district, by Rev. D. V. M. Johnson, the present rector of St. Mary's Church, Brooklyn, and a church was erected on what is now the site of St. Luke's. The parish languished during several years under different rectors, and was finally abandoned, and subsequently the church was sold by the sheriff. In 1842, however, the parish of St. Luke was organized, and the property was purchased, through the assistance of Trinity Church, New York, for the sum of four thousand dollars. Dr. Diller was called as the first rector, the church having twelve communicants. The congregation gained greatly in strength, and in 1853 an enlargement of the church was completed, at a cost of fifteen thousand dollars. A rectory was also built, costing three thousand dollars. The whole property is free from debt, an encumbrance of thirteen thousand dollars having been paid in 1864. During twenty-one years of Dr. Diller's connection with St. Luke's, up to 1863, there were 1,301 baptisms, 537 persons confirmed,

1,095 new communicants, 248 marriages, and 705 burials. The church services read by Dr. Diller from May, 1834, to June, 1842, numbered 984, and in St. Luke's, up to 1863, 8,887. Daily church services have been held for many years, and Dr. Diller officiates about one hundred and fifty times in the year. He is also the superintendent of his own Sunday School. The last annual-report of the parish shows three hundred and forty communicants, and about two hundred children in the Sunday School.

Dr. Diller received his degree of D. D. from Middlebury College, in 1861. He has published various sermons and pastoral addresses.

Dr. Diller is over the medium height, of broad, round person, and very erect. His hair and whiskers are considerably sprinkled with an iron gray, and he shows his age in everything save the surprising vigor of the physical man. He walks with the firm, elastic tread of a much younger person, and the severe toils of an extended and more than ordinarily diligent ministry have rather developed than impaired a naturally robust constitution. Like all men who are not merely hard workers, but cheerful workers, he has an abounding, overflowing good nature. In social life, if there is any possible way to penetrate you with a ray of sunshine, he is pretty sure to accomplish it. A love of good, wholesome, refreshing cheerfulness beams forth in his countenance. His eyes sparkle and laugh as he experiences the enjoyment of animated conversation, always enriching it from his own never-failing resources of fancy, wit, and humor. While thus a cheerful man, with a sprightly genial nature, and ever seeking to find a silver lining in every cloud, still he exhibits no departure from ministerial decorum. On the contrary, his uppermost thought is the discharge of his holy offices, and his whole life has been a painstaking application of his energies to his Christian labor. But he is not one of those religious characters whom you invariably find in sackcloth and ashes, in sorrow, and tears, and gloom. True to his God, his church, and his conscience, hopeful and cheerful in earth's brief pilgrimage, he has seen no reason to conquer a natural buoyancy of spirits which, to his view, demonstrates a chief beauty of the regenerate heart.

Dr. Diller belongs to the section of the Episcopal sect known as "High Church," and is a most rigid observer of the ritual. He takes it in its strict letter and spirit, and rigidly enforces both in all his professional duties. His sermons, pastoral addresses, and Sabbath school instruction are comprehensive expositions of the Episcopal

faith, and none who fall under his instruction fail to receive light regarding every point of inquiry. This may even be called a peculiarity with him. He holds that every man, woman, and child should have a faith; and, having one, should understand it. His own he accepts as the true interpretation of the Gospel, and with a scholarly address and a holy enthusiasm he proclaims it, lives to illustrate it, and seeks to enlarge his beloved church. To be an ambassador of the Most High and a presbyter of the Protestant Episcopal Church with him is not a mere professional occupation, but it is to be a *priest* in its fullest religious sense. Principalities and powers, fame and riches, and all the world's allurements and glitter, do not weigh "in the estimation of a hair" with the performance of the smallest of his ministerial functions. For him there is no human exaltation like that of rugged toil in the holy calling, and no human achievement like that of giving peace to the anxious soul. He preaches very effectively, but in a style altogether simple, and devoid of display.

REV. MORGAN DIX, S. T. D.,

RECTOR OF TRINITY PARISH, NEW YORK.

REV. DR. MORGAN DIX is the son of Major-General John A. Dix, and was born in the city of New York in 1827. He was graduated at Columbia College in the class of 1848, and at the General Theological Seminary in the class of 1852. He was ordained deacon in St. John's Chapel, New York, in September, 1862, by the Bishop of New Hampshire, and priest in St. Mark's Church, Philadelphia, in 1854, by Bishop Alonzo Potter, of Pennsylvania.

His first position was as assistant to Rev. Dr. Wilmer, rector of St. Mark's church, Philadelphia. In 1855, he became one of the assistant ministers of Trinity parish, New York; 1858, assistant rector; and November, 1862, rector, having succeeded Rev. Dr. William Berrian. He received from Columbia College the degree of A. B., in 1848; A. M., in 1851; and S. T. D., in 1863. He has published several devotional manuals, numerous sermons, an essay on Christian art, a commentary on the Epistle to the Romans, and other writings.

Trinity parish is the oldest church organization of New York, with the single exception of the Reformed Dutch Collegiate Church; the last came of the early Dutch settlers, and the other came of the English conquerors. About 1664, the first meetings were held for public worship, in a chapel within a fort on the Battery.

On the 6th of February, 1697, divine service was first performed in an edifice which had been erected on the present site of Trinity church, on Broadway, at the head of Wall street. The rector was Rev. M. Vesey, who went to England and was married. He officiated ably and faithfully for the long period of fifty years. In 1715, Queen Anne made a grant to the corporation of Trinity church, of certain land known as the "Queen's Farm," lying on the west side of Manhattan Island, and extending from St. Paul's chapel, Broadway, northerly, along the river, to Skinner's road, now Christopher street. This property is now the heart of the business portion of the city of New York, and is of course of great value. Some of it has been

sold by the church, and much of it is under long leases at merely nominal rents. The leases of a large number of lots held by Wm. B. Astor, worth millions, and only yielding a rental of some seventy dollars per year, expired in 1866. St. John's park property, an entire square opposite St. John's chapel, belonging to the corporation, and the property fronting it, was sold to the Hudson River Railroad Company for a depot, at the handsome price of one million of dollars. The value of the property still owned by the church amounts to many millions. The corporation has had its title to this property assailed before the Legislature and in the courts, by persons who claim to be heirs of a certain Dutch woman named Anneke Jans, but it is not probable that they can ever be dispossessed. Grace church congregation was much assisted in building their former church edifice on the corner of Broadway and Rector street, by the Trinity corporation. From 1745 to 1847, the loans, grants, &c., made by the corporation at the then value of land, exceeded two millions of dollars, which was more than two-thirds of the value of all that remained. Of this, one-half was leased at merely nominal rents, amounting to only four hundred dollars per annum; and there was a debt of four hundred and forty thousand dollars.

The amount received from ground rents, pews, and other sources for many years never rose higher than \$57,932 37, leaving a net income of only \$33,130 to meet the ordinary expenses of the parish, the annual allowance to most of the Episcopal churches of the city, and many throughout the State. Trinity church was enlarged in 1737, destroyed by fire in 1776; rebuilt in 1788, then taken down, and in 1846 the present building was completed at a cost of \$358,623 34. The church is entirely of brown stone and is one of the most magnificent in the country. St. George's chapel in Beekman street was erected in 1752. St. Paul's chapel, on Broadway and Fulton and Vesey streets, was completed in 1766. Its centennial anniversary was celebrated by the re-delivery, by Dr. Vinton, of the sermon preached as its consecration. It was built in the middle of a wheat-field, and its front was placed facing the Hudson river, as it then stood on its bank, though now several blocks distant from it. St. John's chapel, in Varick street, was completed in 1807, and at a more recent period Trinity chapel was erected in Twenty-fifth street. All the churches erected by the corporation, with the exception of St. George's chapel are still connected with the parish. There is, beside the rector, seven assistant ministers in charge of the different churches.

The Protestant Episcopal Church in the United States has fifty-three bishops (six missionary), 2,900 clergy, or one bishop for every fifty-five clergymen, 225,000 communicants, 24,500 Sunday school teachers, 230,000 Sunday school scholars, and contributes, for church purposes, \$5,600,000 annually.

Dr. Dix is a tall, sparely-made person, with long, sharp features. His complexion is pale, and his composed expression approaches to severeness. Like so many of this class, however, his face most generally lights up with animation when he speaks. He is one who would be singled out of the crowd as a man of student life and large intellectual capacity. His head, in the upper sections, expands as if it were a dome, and the calm, steady, intelligent eye speaks of the massive brain within. He is a courteous, affable, high-toned gentleman, and altogether free from that affected dignity and superciliousness of which successful young clergymen are so often guilty. Born the inheritor of an honored name, ambitious to attain eminence in his profession, singularly fortunate in this advancement, yet he seems to have thoroughly schooled himself in humility rather than at all in arrogance. His professional and official associations are mostly with men much his seniors in life, but they find him their equal in ability, and award him their admiration for his long-matured virtues.

We regard Dr. Dix as one of the most promising of the Episcopal clergy. He has already made himself a reputation as a thinker and speaker, among both ministers and people. His sermons are highly original productions, written in pure, beautiful, readable English. The words have force, harmony, and fascinating eloquence, and throughout the thought is profound. There is no slipshod, frothy declamation, but every page has received the impress of scholarly, manly, Christian reflection. He is likewise an agreeable, graceful speaker. There is something of a harshness about his full, strong voice when he commences, but this gradually disappears, and the ear is captivated by those careful modulations which show the finished orator. His gestures are few and simple, while always expressive and impressive.

Such, in brief terms, is a description of the talented rector of Trinity parish. Already clothed with functions of commanding importance and influence, esteemed and honored in all past and present relations of his social and professional life, he may well lay claim, in his future career, to the proudest honors which the Church can bestow.



Portrait of U.S. Senator from Kentucky, taken by J. Dowling

Portrait of U.S. Senator from Kentucky, taken by J. Dowling

J. Dowling

REV. JOHN DOWLING, D. D.,
PASTOR OF THE SOUTH BAPTIST CHURCH,
NEW YORK.

REV. DR. JOHN DOWLING was born at Pavensey, on the sea coast of Sussex, in England, May 12th, 1807. This place is memorable as the landing place of William the Conqueror in 1066, and near the town of Hastings, where the Norman Conqueror, soon after landing, triumphed over the Saxon monarch of England. Overhanging the house in which Dr. Dowling was born may still be seen the ivy-crowned walls of Pavensey Castle, which once sheltered the soldiers of King William—even in his day an *ancient* ruin of Roman origin, covering several acres. Dr. Dowling's parents and ancestors for several generations were zealous adherents of the Established (Episcopal) Church of England. He removed, however, at an early age to London, and at seventeen became a member of the Eagle street Baptist church, under the care of Rev. Joseph Ivimey, the historian of the English Baptists. His youth was devoted chiefly to study and literary pursuits. At the early age of nineteen he accepted an appointment as instructor in the Latin language and literature at the Chapham Rise Classical Institute, in the suburbs of London, and two years later he became instructor in the Hebrew, Greek, Latin, and French languages, in a similar institution in Buckinghamshire, under the care of Rev. Ebenezer West.

In 1829, Dr. Dowling established a classical boarding-school in Oxfordshire, a few miles from Oxford University, which continued in a flourishing condition until he disposed of it for the purpose of removing to America. He frequently officiated as a preacher in the pulpits of the neighboring pastors.

In 1832, he embarked with his family for the United States, where he arrived in safety. It was not long before he received a call to the Baptist church at Catskill, where he was ordained November 14th, 1832, and preached with success for two years. After this he

passed two years at Newport, R. I., and in August, 1836, was installed as pastor of a Baptist congregation in New York, worshipping in Gothic Masonic Hall. He also preached for some two or three years as pastor of the Broadway Baptist church in Hope Chapel, and at another period went to a church in Providence.

In 1844, he first became pastor of the Berean Baptist church in Bedford street, New York. After a ministry of eight years, in 1852, he accepted a call to a church in Philadelphia, where he remained some time. In 1856, he resumed his charge of the Bedford street church, at their urgent and unanimous request. Subsequently, after many years of efficient service, he went to a church in Newark, for a few years, but he is now the pastor of the South Baptist Church, New York.

Dr. Dowling has been a somewhat prolific writer. While living in England he published three school books, which for many years were in general use, and are still in use in some of the schools of Great Britain. He has published in this country the "History of Romanism," (a large octavo volume of 734 pages, of which some thirty thousand copies have been published and sold,) "Power of Illustration," "Nights and Mornings," "Judson Offering," etc. He has also contributed largely to the religious and periodical literature of the day, written introductory essays to several works, and published numerous anniversary sermons and college addresses.

In 1834 he received the honorary degree of A. M. from Brown University, and in 1846, soon after the publication of his "History of Romanism," the degree of D. D. from Transylvania University.

Dr. Dowling has a large, round head, bald about the brow, and wears heavy whiskers. His features are regular, and, while not over large, are prominent, and expressive of the intelligent and highly moral man. His forehead is particularly high and broad. His eyes are clear and penetrating, and at the same time that there is everything gentle about them, as well as in the half smile which lingers round the mouth, still his face likewise betokens a strong, inflexible, stern character both in regard to principles and purpose. His manners are cordial, and he is an outspoken man—always, however, with due regard to the feelings of others and a nice sense of propriety. There is a great deal of cheerfulness and humor about him; and he is a person well calculated to interest and fascinate the youthful as well as those of matured years.

Dr. Dowling's sermons are thoughtful compositions, deeply emo-

tional, and full of religious fervor. His mind is thoroughly trained in theological discussion, and with this capacity he unites a heart overflowing with tender sympathies, and a nature completely infused with religious enthusiasm. Hence he preaches most effectively. He makes the doubtful points of doctrine plain, he kindles the emotions of his hearers from his own, and he is eloquent to a degree in picturing the bliss of the true and constant religious life.

Dr. Dowling is in every sense an able and a valuable man. The abilities and fidelity of such men are the very rock and foundation upon which the church must rest her whole earthly superstructure. Working for the redemption of a fallen race and the glory of God, they are its faithful apostles and our perfect men.

REV. GEORGE B. DRAPER, D. D.,
RECTOR OF ST. ANDREW'S EPISCOPAL
CHURCH, (HARLEM,) NEW YORK.

REV. DR. GEORGE B. DRAPER was born at Brattleboro, Vermont, July 20th, 1827. His early studies were at Trinity school, New York. He was graduated at Columbia College in 1845, and at the General Episcopal Theological Seminary, New York, in 1849. He was made deacon the same year, at Holy Trinity Church, Brooklyn, by Bishop Whitehouse, of Illinois, and priest in 1851, at the Church of the Ascension, New York, by Bishop Chase, of New Hampshire. He officiated for one year as assistant of the Rev. Dr. C. S. Henry at St. Clement's Church, New York, while deacon, and then accepted a call to St. Andrew's parish. He entered upon his duties July 23d, 1850, and has now been in charge of the parish for the term of twenty-three years.

The earliest movement for the establishment of an Episcopal parish in the district called Harlem was in August, 1828, through the exertions of the Rev. Dr. Wainwright, afterward Provisional Bishop of the Diocese, and who had a summer residence on the bank of the East river, near Hurlgate. The subject was agitated, and several meetings took place at a private house. Religious services were held in the school house in November, and the parish was duly organized under the name of St. Andrew's Church, New York, February 4th, 1829. Rev. George L. Hinton was called as the first rector, who served until his death by cholera in the summer of 1832, when himself, wife, and child all died within a few hours. A donation of eleven lots of ground on Fourth avenue was made by Charles Henry Hall, Esq., and six adjoining lots on One-hundred-and-twenty-seventh and One-hundred-and-twenty-eighth streets were purchased for five hundred and fifty dollars for the whole. The corner-stone of a church edifice was laid by Bishop John Henry Hobart on the 6th of August, 1829, and the building was consecrated on the 7th of June,

1830. The consecration was among the latest public acts of Bishop Hobart, who died on the 12th of September following. The whole cost of the structure was about four thousand six hundred dollars, of which there remained a debt of four thousand dollars in a mortgage on the property. At that time the church had twenty communicants. The Rev. Gurdon S. Coit officiated temporarily as rector after the decease of the Rev. Mr. Hinton, and in October, 1833, the Rev. Abraham B. Hart accepted a call to the parish. In the summer of 1833, the finances of the church were much improved by the payment of the mortgage by Trinity church, a new one being given to that corporation for the same amount, on which they agreed to exact no interest. In 1839 nearly twelve hundred dollars were paid for assessments on account of the opening and regulating of streets, which sum was raised by subscription among members of the congregation.

The rector having resigned by reason of ill-health, the Rev. J. Roosevelt Bayley accepted a call in October, 1840. In April, 1842, Mr. Bayley resigned the rectorship, and soon after united with the Roman Catholic Church. He became a priest, and is now the eminent Most Rev. Dr. Bayley, Archbishop of the Roman Catholic See of Baltimore, Md. It may be mentioned that his father was the late Guy C. Bayley, M. D., one of the vestrymen of St. Andrew's, and that his grandfather, James Roosevelt, Esq., a wealthy old Knickerbocker, disinherited him for what he deemed apostacy to the true creed, appropriating his portion to charitable purposes. In July, 1842, the Rev. Ralph Hoyt was called to the charge of St. Andrew's, who remained one year. In 1843 the Rev. Richard M. Abererombie was placed in charge, and in 1846 was called to the rectorship, which he retained until 1850.

On the 6th of June, 1850, the Rev. George B. Draper, deacon, was called to the rectorship "so soon as he should have received priest's orders, and meanwhile to officiate as minister." Having been admitted to priest's orders, he entered on his duties as rector on the 16th of March, 1851.

The church property of St. Andrew's parish consists of sixteen city lots, a little more than one half of which was used for burial purposes. The original church building stood on One Hundred and Twenty-seventh street, and was a neat structure of wood, with a high stone basement. It was three times enlarged during the term of the present rector, and materially altered from the original building. In

1851, a rectory was built on a line with the rear of the church toward Fourth avenue. During 1867 fourteen thousand dollars was raised by the congregation to pay for repairing and improving the church property. In November, 1871, the church was destroyed by fire. Subsequently the dead were removed from the graveyard, for the purpose of erecting a new church on that site. In December, 1872, the corner-stone of the new edifice was laid by the Bishop of the Diocese. A fine stone structure has been erected, with a seating capacity of one thousand persons. At the commencement of Mr. Draper's term there were only thirty families, whereas there are now two hundred families, two hundred and fifty communicants, and a Sunday School of twenty-two teachers and two hundred and fifty scholars.

This church, like the others on the north end of the Island, was originally largely attended by families in Westchester county. Many of the best known and wealthiest families of New York and that county have been among its parishioners. The congregation is now so numerous that another parish has been organized.


Dr. Draper received his degree of D. D. from Columbia College in June, 1868. At one time he was editor of the *Churchman's Monthly Magazine*, but his increasing parochial duties obliged him to relinquish the position.

He is above the medium height, well-proportioned, and erect. He has a head round and full in the upper part, with a thin and narrow face. His features are regular, and there is an honesty, frankness, and good-nature in both his countenance and manners which are very attractive. You readily see that he is a man of great force and energy of character, though his labors are always performed in a mode the most circumspect and modest. Few men have bolder or better settled purposes than he, and still he ever goes on the "noiseless tenor" of his way in a manner unlike most of those who are engaged in great public efforts.

Dr. Draper is a preacher of eloquence and power. He has a mind of natural scope and vigor, and his life has been one of close investigation in the fields of theological and general learning. The action of his mind is quick and keen, and his powers of elucidation and reasoning are such that he has no difficulty in making every subject clear to the understanding of others. He is fair and frank in his style of argument; he searches out all obstacles and embarrassments for you; he presents the matter in every possible point of

view, and even then he does not ask for your concurrence in his opinion until you have given a calm, mental consideration to this argument. His words are sincere and well meant; he rises before the mind as the interested friend and affectionate brother; he touches the susceptibilities by his gentleness, his frankness, and his fascinating intelligence, and thus it is that he wins souls to repentance. It is not in him to wound by a single expression, but his lips are truly anointed to heal; it is not in him to repel, but to save. His calm and impressive delivery, his well chosen and fluent words, his simple but expressive gestures, are all potent in his public exercises. With an entire abnegation of the individual, he seems the impersonation of those endowments which exalt the mere human into the spiritual character.

REV. T. STAFFORD DROWNE, D. D.,
RECTOR OF ST. PAUL'S (EPISCOPAL) CHURCH,
BROOKLYN.

EV. THOMAS STAFFORD DROWNE, D. D., was born at Fruit Hill, North Providence, Rhode Island, on the 9th of July, 1823. He was graduated at Brown University, Providence, September 3d, 1845, and at the General Theological Seminary, New York City, June 30th, 1848. Immediately afterward, on July 2d, he was admitted to deacon's orders in Grace Church, New York, by Bishop De Lancey, of Western New York; and to priest's orders on July 1st, 1849, in the Church of the Holy Trinity, Brooklyn, by Bishop Whittingham, of Maryland.

On the 1st of November, 1848, Dr. Drowne became Assistant Minister of the Church of the Holy Trinity, Brooklyn, in which position he continued for a period of nearly ten years, at the expiration of which, on the 22d of June, 1858, he was elected to the rectorship of St. Paul's parish. This church was organized on Christmas Day, 1849, under the pastoral charge of the Rev. Isaac P. Labagh, being one of the religious movements in South Brooklyn, a portion of the city then but sparsely populated. Services were held for a short time in a room over a stable at the foot of Union street, when lots were procured, and a small edifice was erected in Carroll street, between Henry and Hicks streets. In the fall of 1850 there were only thirteen communicants; but the congregation increased, and during the summer of 1852 the building was enlarged with transepts and a chancel. The Rev. Mr. Labagh having withdrawn to take charge of Calvary Church, in another part of the city, Dr. Drowne was called to the vacancy, and the parish has since enjoyed increased and constant prosperity. During 1860 the building was again enlarged and improved, with sittings for about six hundred people. When Dr. Drowne took charge in 1858, the number of communicants was under

fifty, but it has steadily increased, until there are now four hundred and forty-five; while the number of families connected with the parish is two hundred, and of individuals nearly a thousand. The Sunday school contains over two hundred and fifty children: and the contributions during the past year for parochial and general objects have been nearly twenty thousand dollars. The steady growth of the congregation having rendered necessary a larger and better edifice, a new and more central site was obtained on the corner of Clinton and Carroll streets, and on the 2d of November, 1866, ground was broken for the present church. It was completed, and first used for divine worship, on the 19th of September, 1869: and for appropriate design, massive and elegant workmanship, and pleasing architectural effect, has few equals in our country. The dimensions are 145 feet in length, 72 in width, and 60 in height, with ample accommodation for a thousand persons. A commodious chapel has since been added, 85 feet in length by 34 in breadth, also of rich design, in harmony with the church, which was first occupied by the Sunday-school of the parish on the 15th of September, 1872.

Since the erection of Long Island into a diocese, Dr. Drowne has filled the office of its Secretary, and been a member of its Standing Committee, and also served on other important committees and boards of trustees. In 1870 he was appointed the registrar and historiographer of the diocese. His interest in historical and antiquarian researches has led to his election to membership in several State historical societies, the American Ethnological Society, and other literary bodies. In his library, which is very large and select, the works of the best authors of all times are to be found, in almost every department of theology, history, the fine arts, and general literature.

Dr. Drowne has made architecture a subject of extensive study. He was intimately associated in these investigations with that eminent master of the art, the late Minard Lafever, and is the author of the letter-press of a work of deep research, issued under the name of the latter, and known as "The Architectural Instructor," containing a history of architecture from the earliest ages to the present time. Dr. Drowne has also published "A Commemorative Discourse, delivered on the completion of the Church of the Holy Trinity, December 19th, 1867, with Illustrative Historical Notes," and an "Address at a Memorial Service," in the same church, November 26th, 1871, on the occasion of uncovering the mural tablet erected in memory of its

founders. From time to time he has contributed articles, theological, critical, and historical, to various reviews, and he is a person of the most acceptable literary as well as artistic taste.

We make the following extract from a published sermon, entitled "The End of Pride," preached at the Church of the Holy Trinity, July 24th, 1853 :

"And looking at society in its best phases, and selecting its best examples, is there not too much groveling selfishness, and luxurious living, and fashionable display, and irreligious vanity? Is there not, even among Christians, the professed disciples of a lowly and self-denying Master, too much extravagant self-indulgence and worldly conformity? One man prides himself upon his large estate, his splendid equipages, his magnificent house, his beautiful paintings, his elegant furniture, and the number of servants he employs. Another congratulates himself upon his mental gifts, his literary reputation, his business talents, his mechanical skill or his graceful accomplishments. Another is puffed up with his beauty, or his dress, or his polished manners, or his noble descent. What excess of folly! Why glory in that which is so transitory and worthless? Why glory in that which is not thine, but which thou hast received as a talent from God? Boastest thou of wealth? It is always winged for flight, and may in a moment break away from thy grasp forever. Boastest thou of thy grace and beauty? They are as fading as the flower that charms at early morn with its loveliness, and before eventide is withered. Boastest thou of thy mental gifts? They may be the very means of thy disgrace or thy destruction. Boastest thou of thy noble virtues, or thy deeds of liberality? Thy very boasting deprives thee of respect, and renders them of no effect.

"Alas! what a sudden overthrow and complete destruction shall come at last to all this worldliness, and ostentation, and pride! They must end. A man must reap what he sows. How soon in the dark charnel-house will be laid the pampered body, and to the darker abodes of the lost will descend the wailing soul! The prophet's sentence will have its fulfilment anew—'Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee.'

"After all, what is it that we get out of this world? It is but the supply of our few necessities—a little food, a few pieces of raiment, a short-lived reputation, a narrow grave, and perhaps a monumental shaft, chiseled with a pompous eulogy. We can take nothing with us on our last journey. The hand that now clings so tightly to this world's baubles must loosen its hold as it stiffens in death. What a quick transition must there soon be from affluence to emptiness; from gay laughter to utter silence; from painted ceilings to dark coffins; from all this beautiful and marvelous life to a little heap of dust! 'Recently two young princes,' we are told, 'wished to see the remains of Gustavus Vasa, which lie in the vaults of the cathedral of Upsala. They obtained the consent of the King of Sweden, and the marble sarcophagus was opened. But there was only the great man's skeleton, while the silk, and the velvet, and the brocade were yet fresh. The crown was there, and the sceptre, and the golden buckle, while precious stones shed a gleam through the ghastly chamber of the sepulchre. And this is the moral of all mere earthly good—even the highest. Its splendor decorates the heart that must soon cease to heave, and its pomp survives and mocks the mortal dust.'"

Dr. Drowne is slightly above the medium height, compactly made, with an erect bearing and active movements. His complexion is light, and he has one of those faces in which the calm hopeful nature is most typified. All the features are good, and intelligence is strongly signified in his fair, broad brow, but the expression which arrests you is a cheerful serenity. Withal, and strangely too, judging from his contemplative habits and scholarly tastes, he is one of your strong men for action—for resolution which trims and relights the torch of hope as often as the flame dies out. Uniformly gentle and courteous in manner, whenever occasion demands he is iron of purpose, and he is strong in courage. Slow to resolve, he is the more firm when determined; and conscientious in his judgment, he is calm in accepting all the consequences of his opinions. Cheerfully serene, not at all intent to individualize himself from the mass of his fellows, it might well be thought that the potter's clay were not more pliant. But his character is as different from this as is the soft moss different from the rock to which it clings. In the ordinary everyday life, walking the beaten path, he is not unlike other men—common-place men—men tame from want of originality—men nothing because there is so much of the same human material; but outside of the ordinary life, in that whirlpool of action where manhood and resolution and hope must cleave down obstacles, and pluck success from the grasp of ill-fortune—in that sphere he is a man of new and nobler elements of character. As you put your foot on the sandy shore it settles, but is sometimes checked by the hidden stone; and so in the case under consideration; many a one has found the strong foundations of manly character where there seemed the least evidence of it. Not the man to make a noise in the world, not the one to fascinate by showy qualities, and not the one to court notoriety; and yet one influential from potent though unobtrusive merit, one unwavering and heroic in life's battle, and one ever teaching the lesson of cheerfulness and patient endeavor.

In personal intercourse Dr. Drowne is genial and highly companionable. He has excellent conversational powers, and uses them with much freedom, though never obtrusively. His sermons are well-written productions, sometimes studied and elaborated, but usually partaking more of the simple-worded or devotional exhortation. He has a voice of full compass, and altogether a pleasing and effective delivery.

REV. CORNELIUS R. DUFFIE, D. D.,
RECTOR OF THE CHURCH OF ST. JOHN BAP-
TIST, (EPISCOPAL.)

REV. DR. CORNELIUS R. DUFFIE was born in the city of New York, August 6th, 1821. His father was the late Rev. Cornelius R. Duffie, who took holy orders late in life, and was rector of St. Thomas' Church, formerly on the corner of Broadway and Houston street, having been a leading salt merchant. Dr. Duffie was graduated at Columbia College in 1841, and at the Episcopal General Theological Seminary, New York, in 1845. He was made a deacon in June, 1845, at Christ Church, Hartford, by Bishop Brownell, of Connecticut, and priest in 1848, in Trinity Church, New York, by Bishop Wittingham of Maryland. After being engaged for a short time in the parish of St. Paul's at Sing Sing, he became assistant minister in Trinity parish, New York, and thus remained about two years. In the spring of 1848 he organized his present parish of St. John Baptist, in the upper part of the city, with a few families. Preaching was held temporarily in a small chapel, and, ground having been donated, a free-stone church edifice was erected on the corner of Lexington avenue and Thirty-fifth street, at a cost of some forty-five thousand dollars. The church was consecrated December 2d, 1856. There are now one hundred and fifty communicants, and one hundred and thirty children in the Sunday School.

Dr. Duffie received his degree of D. D. from the University of New York in 1865. He was chosen chaplain of Columbia College in 1857, and still officiates daily at the College. His publications consist of various occasional sermons.

Dr. Duffie is about the medium height, equally proportioned, and is energetic and active in his movements. His head is of the ordinary cast of an intelligent man. His expression is amiable, and his manners are quiet and plain. He is a serious, reflective person, and at no time yields to any especial vivacity. In the domestic circle and

in the society of children he shows a genial, cheerful disposition, but he is not a man with whom a very close intimacy is likely to be formed. This is not because he is naturally of a cold or repulsive nature, but simply because he seems thoroughly absorbed in his own thoughts and religious duties, and altogether indifferent to everything else. You see in all his conduct that he is a deeply conscientious man. His simplest acts are subjects of reflection, and he does nothing until it has received the sanction of the inward monitor. His personal discipline in this respect is rigid in the extreme. He makes no compromises with conscience, but boldly marks out the line of honorable and Christian duty, and this his feet always tread. Hence those who know his character hold his counsel and example in the highest possible esteem.

Dr. Duffie's sermons are excellent religious and moral lessons. Nothing could be in better taste of its kind, or could it be delivered with more propriety and circumspection as to time and place. He is a calm preacher; there is no emotion and no excitement, but much sincerity and devoutness. Dr. Duffie is a good and pious man. He has led a blameless life, and is a hard worker. His diligent services in his rectorship, and his excellent example as a man and a citizen are subjects of unqualified appreciation by all persons acquainted with his career.

REV. JOSEPH T. DURYEA, D. D.,

PASTOR OF THE CLASSON AVENUE PRESBY-
TERIAN CHURCH, BROOKLYN.

REV. DR. JOSEPH T. DURYEA was born at Jamaica, N. Y., Dec. 9th, 1834. He is of Huguenot descent, and his ancestors were of those who fled from European oppression to plant settlements in the New World. His earlier studies were pursued at Union Hall, a celebrated academy of the village. He subsequently went to Princeton College, where he was graduated in 1856, and three years later closed his theological course at the seminary of the same institution. Being of a literary turn of mind, and a proficient in music, he early formed a plan of going to Chicago and starting a paper and opening a music and book-store. Three friends, however, without consultation with each other, strongly urged him to prepare for the ministry, which he at length concluded to do. He was licensed in the autumn of 1858, prior to his graduation, by the Presbytery of Nassau. In 1859 he was ordained by the Presbytery of Troy, and installed as pastor of the Second Presbyterian Church, Troy, where he remained three years. During this period he was invited to prominent churches in New Orleans, Cincinnati, Cleveland, Chicago, San Francisco, and New York, but he could not be induced to leave his pleasant and highly successful field until compelled to do so by his health giving way to the severity of the climate. He was thoroughly prostrated, for a considerable part of the winter, by a neuralgic affection, and it became evident that he must seek restoration elsewhere. In April, 1862, he accepted a call to become one of the pastors of the Collegiate Reformed Dutch Church, New York, long before tendered. By a providential circumstance, his removal from Troy took place just preceding the great fire, which destroyed so much of the city, and, among other buildings,

the Second Presbyterian church and the house in which Dr. Duryea had lived. Among other matters, in which he interested himself, was the work of the Christian Commission in the army. After going as a delegate into the field, he returned, and was chosen to address meetings in New York, Washington, and other important points, held to give the public the benefit of the observations of those who had become familiar with the actual operations of the Commission. Dr. Duryea showed great zeal in all branches of the labor undertaken by him, and his addresses were characterized by much interest of statement and eloquence of appeal.

Several years since, Dr. Duryea accepted a call to the Classon Avenue Presbyterian church, Brooklyn. He has gathered a large and influential congregation, and he is regarded as one of the foremost of the many able ministers of that city.

In December, 1873, Dr. Duryea received a call to the Madison Square Presbyterian church, New York, to be the successor of the Rev. Dr. Wm. Adams, and was offered a salary of eight thousand dollars, with two thousand additional for house rent. Not only did his congregation in Brooklyn oppose his acceptance of this call, but a large public meeting was held, at which speeches were made by different clergymen, and resolutions adopted urgently soliciting him, in behalf of the entire Christian community, not to abandon the field in which he was then so efficiently laboring. Shortly before the close of the meeting, the following letter, giving the information that he had declined the call, was received and read:—

TO THE SESSION OF THE CLASSON AVENUE PRESBYTERIAN CHURCH:—

DEAR BRETHREN—At our last meeting I informed you that I had received a call to the pastorate of the Madison Square Presbyterian church, New York, and although I had neither desire nor conviction of duty inclining me to seek a separation from you, yet certain circumstances made it necessary that I should give this matter careful consideration. I have used all the means appointed by the Lord for the guidance of his ministers, and have concluded that it is my duty to remain where Providence has placed me. I have communicated my decision to the Madison Square church by a letter sent yesterday evening, to be delivered to-day.

I hope the Lord will manifest approval and bless us together as pastor and people.

Yours, most faithfully,

JOSEPH T. DURYEA.

BROOKLYN, Dec. 16th, 1873.

Dr. Duryea is a handsome, intelligent appearing person, with a tall, erect, well-made figure. His features are as regular as if sculptured in marble by the hand of art; and while his glances fall soft

and gentle as moonbeams, ever and anon they are wont to kindle and show the fires that burn within the aspiring, daring, hoping heart. The expression of the face is that of mingled amiability and thoughtfulness. Serene and kind, it is also serious and reflective. His manners are unassuming, and, indeed, somewhat reserved, while showing no lack of confidence or culture. He talks well, with much cheerfulness of disposition, a lively appreciation of genial and intelligent companionship, and great judgment and reflection regarding learned subjects. He is a fine singer, and performs on several instruments, and, as may be surmised, delights in discreet social enjoyments. At the same time, it can very well be seen that his impulses and all his desires are toned and kept entirely subordinate to the sacred mission to which he had devoted himself, and to the attainment of that conspicuous scholarship to which he aspires.

The selection of Dr. Duryea to be one of the pastors of the Collegiate Dutch Church was a marked compliment to his piety and talents. He was asked to fill the place once occupied by a Livingston, a Kuypers, a Knox, and a Brownlee, and to be the colleague of a De Witt, a Vernilye, and a Chambers. These were of the immortal dead and of the illustrious living of one of the most ancient and influential church organizations of the United States, and he who was called to its service must come as all his forerunners had come, noted for personal virtues, tried in the faith of the Gospel, and eminent for theological attainments. To such a position Dr. Duryea was invited, and under such circumstances he entered the pulpits of the Collegiate Church. Young, and modest in his nature, he might well have shrunk from the task before him without the slightest aspersion upon his scholarly qualifications. He might with justice have chosen the humbler walk of the inexperienced minister rather than a station made illustrious, through a period of more than two centuries, by pre-eminent godliness and learning. But, no; gladly, proudly, and courageously he took his place at the olden altars, where clustered the memories of the fathers gone before, and where stood other aged and worthy watchmen of Zion. His ambition was stimulated, not satisfied; he was inspired, not abashed; he consecrated himself more thoroughly to God's work, not forgetting humility as his own first example.

Dr. Duryea is a preacher of remarkable effectiveness. His sermons are argumentative; they go to the length and breadth and depth of principle, and still every word is earnest, graceful eloquence. He

stands erect, looking the embodiment of conscious power, while his brain and heart are overflowing with the theme to which he has addressed his thoughts. In writing he has comprehended all that he desired to say, and he has the art of reasoning and the force and beauty of language to make others comprehend it also. In speaking he feels, and shows that he feels, the truths that he declares, and his clear voice and perfect gesticulation carry his meaning direct and full to the conviction of the listening observer. Not a word falls barren of emphasis and effect, and as he proceeds, employing attitude as well as utterance, he sweeps irresistibly onward to the grand climax of the hearer's full subjugation in heart to his eloquence, in mind to his wisdom. He seems to impose upon himself the elucidation of difficult texts, and the expounding of great principles. Absorbed, and yet quick to think in the study, he is all ease, eagerness, and eloquence in the pulpit. Going downward to the foundations of logic, he raises upward, where inspiration and faith allure his soul. Speaking, gifted with all manly graces, his talents give splendor to Christian oratory.

REV. THEODORE A. EATON,
RECTOR OF ST. CLEMENT'S EPISCOPAL
CHURCH.

REV. THEODORE A. EATON was born in Boston, Massachusetts, August 3d, 1821, and is the son of the late Rev. Dr. Asa Eaton, for many years rector of Christ Church in that city. After a course at St. Paul's College, College Point, Long Island, he entered the Episcopal General Theological Seminary, New York, and was graduated in 1848. He was made a deacon in the same year by Bishop Delancey, at Grace Church, in this city, and in 1849 was made priest, by Bishop Doane, at Grace Church, Newark. His first position was as assistant at the latter church, where he remained from 1848 to 1850. In the latter year he accepted a call to his present rectorship at St. Clement's Church, corner of Amity and Macdougall streets.

This congregation was organized about 1830. Public services were held in a hall in Barrow street, until a church edifice was erected on property purchased on the corner of Amity and Macdougall streets, then considered one of the most eligible sites in the city. The first rector was Rev. Dr. Lewis P. Bayard, who was with the congregation about ten years, and during which time it greatly increased, and became one of the most flourishing in New York. Rev. Dr. E. N. Meade was rector for about seven years, and Rev. Dr. C. S. Henry for three years, the last being succeeded by Mr. Eaton. There are now some three hundred communicants, and about one hundred children in the Sunday school. This congregation has experienced the vicissitudes of all the down-town churches. The up-town migration of the inhabitants has almost totally changed the congregation from what it was in former days, and, as a consequence, impaired its numerical strength and influence in no small degree.

Mr. Eaton is of the average height, with a rotund, though not disproportioned figure. He has a large, round head, delicate features, and fair complexion; and, while he has a considerable degree of

reserve and dignity about him, he is sufficiently genial to put all persons on easy terms with himself. He is decided in his purposes and firm in his opinions, but at the same time he is in no measure to be regarded as a stubborn or self-opinionated person in the common acceptance of those terms. He has very clear conceptions of the line of duty, and his conscience is kept not less clear by his manner of performing all that is required of him. He is not a man of parade, nor is he one of an especially demonstrative character, but you are never at a loss to know just where to find him on every question and in regard to every obligation. He is as true as steel, honorable to the letter, and faithful to the uttermost. And all this comes as a matter of course, for it is simply his natural character. Such men exercise the largest extent of moral influence. Where others fail with effort, they succeed with none. Their consistency of life, their inflexibility of character, and their total want of everything like presumption, secures them the confidence of their fellows, and makes them bright and accepted moral examples. In their modesty such persons hardly understand their own importance. Their influence is a silent force: it is not exercised for any selfish end, and it is shown more in their personal discipline and conduct than in any other way. In the case of Mr. Eaton, his ministerial life is unobtrusive; he has no notoriety, and, in fact, little public fame, and still he has an integrity of principle and a purity of character which have given him an importance and value as a teacher and guide, with those who know him, far beyond that which is allied to a more prominent public position.

Mr. Eaton is a preacher of a thoroughly sober, practical style. He is never carried away with his feelings, never shows the slightest impulsiveness, but delivers calm, thoughtful, sensible lessons upon faith and duty. His expositions in faith are particularly clear and beautiful. Without being illiberal or bigoted, he is a thorough churchman, and nothing gives him greater pleasure, or more powerfully appeals to all his reasoning faculties, than the explanation of the doctrines of his beloved church. He has a good voice, appropriate gestures, and altogether his delivery is quite effective.

REV. DAVID EINHORN, PH. D.,

RABBI OF THE TEMPLE BETH EL, NEW YORK.

REV. DR. DAVID EINHORN was born in Dispec, Bavaria, November 10th, 1809. He studied at the Universities of Erlangen, Wurzburg, and Munchen from 1828 to 1834. He was first connected with synagogues in the Grand Duchies of Birkenfeld and Mecklenburg-Schwerin. Later he became Rabbi of the Reform Congregation at Pesth, whose synagogue was closed by order of the Emperor of Austria, as he regarded their reform doctrines as one of the fruits of the revolution of 1848. Dr. Einhorn determined to remove to the United States, and in 1855 reached Baltimore, Maryland, where he remained in charge of a synagogue for seven years and a half. He became deeply interested in the slavery question, taking extreme abolition views, and made himself very conspicuous, and, to some extent, unpopular by his preaching and writings on the subject. For seven years he published a monthly magazine, called *Sinai*, devoted to the cause of reform Judaism, but in which he also wrote strongly against the institution of slavery. When the war finally broke out he was obliged to leave Baltimore. He then went to Philadelphia, as rabbi of a prominent congregation, where he remained five years. In 1866 he was called to New York to become the first rabbi and preacher of the congregation "Adas Jeshurun," which was organized at that time. A spacious temple was built on Thirty-ninth street, near Seventh avenue, which was much improved in the summer of 1873.

In the latter part of that year arrangements were made for a union of the "Adas Jeshurun" and "Anshi Chased" congregations, the latter of which had recently completed and dedicated a new temple on the corner of Lexington avenue and Sixty-third street. This old congregation of New York worshiped originally in White

street, from which place they moved into Elm street, where they built. Their next move was into Henry street, where they also built, but afterward sold their synagogue to another Jewish congregation, and in May, 1850, dedicated a new house in Norfolk street. After nearly a quarter of a century they removed to the splendid temple on Lexington avenue, which was dedicated September 12th, 1873, and cost about two hundred and fifty thousand dollars. The united congregations took the name of the Temple Beth El, and Dr. Einhorn was elected to the position of rabbi.

Dr. Einhorn is the author of the "*Olatz Tamid*," a prayer book, and the "*Ner Tamid*," a religious book. The first passed through three editions in the Hebrew and German, when Dr. Einhorn issued it in English translation, with some emendations. Another work by him in the German is entitled "*Das Princip des Mosaismus*." Many of his sermons have been issued in pamphlet form also in the German.

Dr. Einhorn is of the medium height and sparely made. His head, though not large, shows very decided intellectual development, and his eyes, especially, light his face with a striking and pleasing intelligence. In his manners he is polite; but it is always to be observed that he has the seriousness and reserve common to scholarly men. He is circumspect and exact in his own demeanor, and in all the duties of life. Consequently those who approach him are impressed by the dignity of his bearing as well as his learned and exalted character, making his influence very great with all ages and classes.

He is one of the most advanced of the Judaic reformers. In Europe his views made a deep impression upon the people, and, as has been stated, were thought dangerous to monarchical government itself. Since his arrival in the United States, he has spoken with even more power, and with an enlarged scope of learning, for his thoughts were free, and the field grand enough to inspire him for the utmost efforts by both energy and mind. A man who was willing to sacrifice so much for his doctrines at home, and one who resolutely undertook a crusade against American slavery under the circumstances which he did, has certainly those qualities which are most effective in all reform movements. Obstructions, defeats, and gloom are all as nothing to the brave and hopeful spirit of a reformer, like Dr. Einhorn; but, on the contrary, act as incentives to a stronger courage and a more laborious toil.

Dr. Einhorn is a very interesting preacher. He is not only a learned man, but a very pious one. Hence he teaches with the largest amount of scholarly explanation, and at the same time imparts to all that he says the solemn impressiveness belonging to religious truths. His manner and tone are characterized by much earnestness, showing the deepest conviction in regard to his subject on his own part, and his heartfelt desire to make the occasion profitable to those who hear him. Modest in the actions of his whole life, and seeking only the highest religious development of the Jewish people, and indirectly of the community at large, still his profound erudition and his great success entitle him to the wide fame which he enjoys.

REV. JOSEPH F. ELDER,
PASTOR OF THE MADISON AVENUE BAPTIST
CHURCH, NEW YORK.

REV. JOSEPH F. ELDER was born in Portland, Maine, March 10th, 1839. His academic studies were at the Portland High School, where at an early age he gave evidence of considerable mental capacity. In 1860 he was graduated at Colby University, at Waterville, Maine, which was then known by the name of Waterville College. After leaving college he engaged in teaching. In the autumn of 1861 he was licensed to preach by the Free-street Baptist Church of Portland, of which he was a member. Subsequently he took a theological course at the Rochester University, from which institution he was graduated in 1867. He was ordained and installed pastor of the Baptist Church at North Orange, New Jersey, May 1st, 1867, where he remained until called to his present pastorate in New York. He entered upon the discharge of his duties as pastor of the Madison-avenue Baptist Church January 1st, 1869.

This congregation is a union of the Oliver-street congregation with one having originally the title of the Madison-avenue Baptist Church. They occupy one of the handsomest church edifices in the city on the corner of Madison avenue and Thirty-first street. It is built of brick, with a square tower rising about twenty-five feet from the front. The galleries are supported by a series of Corinthian columns, and the whole arrangement of the interior is peculiar and tasteful. One thousand and two hundred persons can be accommodated with seats. A question has arisen as to which of the original congregations hold the title to the property, which has been for some time before the courts for settlement. It is merely a legal point, not involving any change or unpleasantness in the present congregation. Rev. Dr. Henry G. Weston, who, in 1859, had been called from Peoria, Illinois, to the Oliver-street Church, became the pastor of the new Madison avenue, and so remained until 1868, when he accepted the presidency of a theological seminary. The pulpit was vacant until Mr. Elder was called

Mr. Elder is of the average height, with an equally proportioned and erect figure. He has a head of fair size and form, with the intellectual peculiarities most strikingly developed. His features are regular, and expressive of amiability and decision of character. His manners are courteous, but not warm. In fact, for a young man, he has a great deal of dignity. He is composed and assured, and seems always to think before he acts or speaks. He shows stamina of character and much self-possession, but no forwardness. Let him advance an opinion, and he will maintain it with an intellectual comprehension which no one can dispute; or give him a work to perform, and he will display marked resources of judgment and nerve. But in the same instances you will be quite as much struck with the entire modesty of his personal bearing, and his disposition to underrate rather than to magnify his own ability and labors. He has ambition, but it is not a mere reckless zeal for position and power. It is under the government of both good-breeding and sound reason.

Never ashamed of his powers, and never feeble in his mode of action, still he is not disposed to thrust himself into prominence. As you look into his countenance and notice his half-averted eyes, or listen to his calm, measured utterances, you can have no doubt as to these traits of his character. Cheerful in disposition, and interesting in conversation, he is sufficiently engaging to give zest to all intercourse with him; but you become convinced that one great merit of the man is in an inner nature of high moral and intellectual manhood.

He is a very satisfactory preacher. He has an earnestness and sincerity in his words and manner which greatly impress the hearer. The oftener you hear the better you are pleased. He does not tire you with old sayings, but he has fresh ideas, and genuine heart and truth in the application which he makes of them. You see that he is a student and a thinker, for all that he writes or says has the strength of scholarly thought about it, and you see that he is a keen observer of men and the world's affairs.

The promise of his future is brilliant for himself and the denomination to which he belongs. Industrious, well-balanced in mind, discreet, and conscientious in conduct, he may safely be trusted with the duties and obligations of the conspicuous places of the ministry. Conceit, pride, and public applause will never overthrow him. Strict in principle and wise in judgment, he will stand strong in every step to a fame, won by great, though always modest talents.



Very truly Yours
H. M. Lyman

REV. WILLIAM T. ENYARD,
PASTOR OF THE NORTH REFORMED CHURCH.
BROOKLYN.

REV. WILLIAM T. ENYARD was born in the city of New York, in August, 1836. He prepared for college at the Academy at West Bloomfield, New Jersey; was graduated at Rutgers College, New Brunswick, in 1855, and at the Theological Seminary at the same place in 1858. In the summer of the same year he was ordained, and installed as the pastor of St. Paul's Reformed Church, Mott Haven, Westchester County, New York, where he remained seven years. One of the interesting circumstances of Mr. Enyard's ordination and installation was that the charge to the pastor was delivered by the late Rev. Dr. James B. Hardenburg, who had baptized him in his infancy, as his parents were members of the old Franklin Street Reformed Dutch Church, of which Dr. Hardenburg was so long the pastor. Mr. Enyard's ministerial labors gave great promise from the outset. A young man of marked talents, unwearied energy, and popular manners, his work was earnest and efficacious in the highest degree. At length he received a call to the pastorship of the North Reformed Church, located on Clermont Avenue, Brooklyn, as the successor of the distinguished (now deceased) Rev. Dr. Anthony Elmendorf, which he accepted. His official connection with this church commenced in August, 1865, and on Tuesday evening, October 24th, 1865, he was duly installed.

The North Reformed Church is the result of the pious labors of Dr. Elmendorf. In 1848 he accepted a call to Brooklyn from the Bedford Reformed Dutch Church. After a service of two years and a half he resigned the pastorship, and the organization was subsequently altogether abandoned. Dr. Elmendorf now entered upon what was the great work of his life. In March, 1851, he commenced religious services in a small frame building in Adelphi Street, which he had hired at a weekly rent of five dollars; and, in the following

May, the North Reformed Dutch Church was organized, with thirty-seven members. At the period named, the population of that section of Brooklyn was exceedingly small and scattered, and the prospects of the new congregation for several years were exceedingly unfavorable. It was nothing but the devoted self-sacrifice and indomitable perseverance of the pastor that kept the enterprise from coming to a premature termination. After all the expenses were paid, Dr. Elmendorf's salary for the first year was twenty-seven dollars and fifty cents. He was driven to the necessity of mortgaging his private property. He stated to the writer hereof, just prior to his death, in alluding to these trials, that at times he was discouraged to perfect sickness of heart, yet never to utter despondency. At length lots were procured, and on May 30th, 1852, a chapel was dedicated. Affairs were now in such a condition that he received a regular call to be the pastor of the congregation, and his installation took place July 4th, 1852. He had been invited to a flourishing church in Philadelphia, but he declined the invitation. In 1853 his health failed him, and he went abroad, spending six months in agreeable travel in Great Britain and on the continent.

The corner-stone of a fine church edifice on Clermont Avenue was laid June 25th, 1855, and the church was dedicated on the 27th of the following December. The property cost about thirty-five thousand dollars. An encumbrance of five thousand dollars remained until January, 1864, when it was discharged, leaving the church free from debt. Within a recent period, since the calling of Mr. Enyard, the church has been much improved, both in the exterior and interior. A large sum was spent in these improvements, making the building compare favorably with any of the other fine churches for which Brooklyn is noted.

During Dr. Elmendorf's ministry, the number of members reached as high as nearly five hundred, and the Sunday-School had between six and seven hundred children. Two remarkable revivals took place, and seventy-five persons were admitted at one communion. Broken in health, Dr. Elmendorf retired from the pastorate in May, 1865, and in the following February closed his noble life in a Christian death. There are now about five hundred and forty members, and the Sunday-School has between four and five hundred children.

Mr. Enyard is tall, well-proportioned, and erect. He moves with a quick stride and a firm step, and it is easy to detect that he is a

man of an earnest heart and untiring energy in all that he undertakes. His head is large in the intellectual part, with delicate and expressive features. His complexion is rather pale, as his application to study is constant and severe. Few persons have more agreeable manners. He is frank and genial with all. There is no departure from a proper ministerial dignity, but he has a most happy tact in rendering all personal intercourse pleasing in the extreme. In truth, he is always found an illustration of those lines of Pope, who describes the accomplished man as

"Correct with spirit, eloquent with ease,
Intent to reason, or polite to please."

His conversation is flowing and interesting. A religious life has not robbed him of a particle of a natural vivacity and cheerfulness that belong to him; and, consequently, he gives life and animation to every social scene in which he takes part. And still, he is well schooled in propriety. He is never led away into compromises of dignity, or of forgetfulness of his sacred calling, but always commands the utmost respect from old and young. The fact is, he is not only an amiable, but a strong character. Men with the weight of years and far more experience, have no advantage of him in resolution and judgment. All his impulses of both mind and heart are under perfect government. He speaks his thoughts on the instant, and he acts as if from mere impulse, but he is really thoroughly reflective in regard to both words and acts. His mind is keen, rapid, and far-seeing; and in small as well as great matters controls the entire man. Well informed on learned and ordinary topics, a close and discriminating observer of men and events, amiable and gentle in all his ways, Mr. Enyard is a person well calculated to win esteem and influence in private life. Those who come in contact with him are refreshed in heart and enlightened in mind. Impressed with his personal qualities, they cannot fail likewise to respect and admire him in his professional character.

As a preacher he has always enjoyed a wide popularity. In his sermons he gives solid food for reflection, and at the same time shows a chaste and animated fancy. He is fully alive to the progressive and practical spirit of the period in which he lives, and though he received his early training under the most old-time theological influences, he is not willing to be a dead man in a living age. His youth, his ambition, and his intelligence all lead him to a mental and active alliance with the real issues of life as he finds it about him. Hence,

while no man can be more ardent and explicit in the discussion of topics of doctrine, his chief excellence is in grasping the moral and other questions which relate to the joys and ills of daily life and the public need. You are invariably struck with several things in these sermons. First, that the preacher has a great heart in sympathy with his fellow-men; second, that he is bold and outspoken in his opinions; and third, that a devout piety governs all his views and actions. He writes in those plain, forcible terms, that are unmistakable in their meaning and application, and he gives to every utterance the earnestness and fervor which spring from heartfelt conviction. His sermons draw men together in fellowship by interests perhaps before unknown. He opens the heart of the hearer to nobler emotions, and softens and strengthens the feelings for better and higher purposes. He illuminates Christian principles, he makes clear the responsibilities of man to his fellow and his God, and he tries human motives and actions by the scale of justice, virtue, and mercy. A man who preaches from these standpoints cannot preach in vain. He stretches out a net into which the human feet must become entangled, and he utters an appeal before which the human heart is melted and won.

Mr. Enyard speaks with eloquence and effectiveness. His attitude is erect, and his glance is unflinching before the multitude. He begins in a moderate tone, but with entire self-possession. But you soon see the fire that is in him; there is no indifference and no monotony; he feels every word, and each sentiment produces a new tone and its appropriate gesture. His voice is strong, but he modulates it with great effect. In prayer and in reading it is equally fine. Its effect upon the largest audience is magnetic. Mild and yet vigorous, sympathetic and yet decided, it at once arrests attention, and the interest of the hearer is continued to the end. His delivery has no appearance of study, though he has undoubtedly found his models in the best exponents of oratory.

From these statements it will be seen that Mr. Enyard is a man of superior talents, and of rare usefulness in his denomination and the community at large. A commissioned teacher of divine things, he is not less a judicious leader of the people in every other good work. Strict and jealous in his faith, exact and faithful in the line of duty, just and pure in his personal character, he meets all the requirements of his profession, and stands before his fellow-men a bright example of individual excellence.

REV. FERDINAND C. EWER, D. D.,
RECTOR OF ST. IGNATIUS EPISCOPAL
CHURCH, NEW YORK.

REV. DR. FERDINAND C. EWER was born in Nantucket, May 22d, 1826. His parents were Unitarians, but by the time he was seventeen years of age he had given the subject of Unitarianism, and, indeed, the whole field of theology, a careful investigation, which resulted in his becoming an Episcopalian, and he was baptized at Trinity Church, Nantucket, in 1843. He was graduated at Harvard University in the class of 1848. During his term at the University, an imprudent course of reading led him to embrace infidelity. In April, 1849, he went to San Francisco, where, in 1852, he again addressed himself to a serious and prolonged examination of the claims of the Bible, and finally found himself restored to his earlier and happier trust in divine revelation. He shortly commenced his studies for the Episcopal ministry under the direction of Bishop Kipp, and on Palm Sunday, April 5th, 1857, was ordained deacon, and became assistant to Bishop Kipp, as rector of Grace Church, San Francisco. On the resignation of the Bishop as rector in December, Dr. Ewer was elected to the position, and on the 17th of January, was ordained priest. In 1850, by reason of ill-health, he offered his resignation, the acceptance of which was declined, and leave of absence for one year granted to him. He reached New York in May, and, by advice of his physicians, determined not to return to California. His resignation of his charge in San Francisco having been accepted, he became assistant of Rev. Dr. Gallaudet, at St. Ann's Church, New York, when he was called to the rectorship of Christ Church, corner of Fifth avenue and Thirty-fifth street.

Dr. Ewer received the degree of A. B. from Harvard University, in 1848; S. T. D. or D. D. from Columbia College, in 1867, and A. M. from Harvard University, in 1868.

In the latter part of 1868, he preached a course of eight sermons

on the "Failure of Protestantism," which led to much discussion, and were afterward published in book form by the Appletons. Later Dr. Ewer took a position among the ritualistic class, in the Episcopal Church, to which he still adheres. He has been violently attacked by both Protestants and Romanists. The Bishop of Connecticut threatened, in an official letter, to try him for a sermon preached in that diocese, in which Dr. Ewer spoke of seven sacraments, and particularly of penance. This caused a correspondence, in which Dr. Ewer claimed that the Anglican Church held to the seven sacraments, and gave commands to her priests, under certain circumstances, to administer the sacrament of penance, and had, indeed, always advised her people to use that sacrament. Subsequently the Bishop withdrew from his position to try Dr. Ewer, and friends of the latter published the whole correspondence in pamphlet form.

Internal difficulties in Christ Church congregation, induced Dr. Ewer to resign the rectorship in the latter part of 1872. As soon as he did so, parishioners of that parish left it, organized the new parish of St. Ignatius, and gave him a call to it. A majority of his old communicants then joined the new organization. A church edifice was purchased on West Fortieth street, where worship, according to the high church ritual, is regularly conducted.

While in California, Dr. Ewer was a pioneer in the establishment of newspaper and periodical literature. He founded the *Pacific News*, a daily paper; the *Sacramento Transcript*, also a daily journal; the *Sunday Dispatch*, in San Francisco, and in January, 1851, the *Pioneer*, the first magazine ever published in the State. He married in California, in December, 1854.

At the invitation of the Seventh Regiment, Dr. Ewer delivered an oration at the Academy of Music, on the 22d of February, 1862, taking for his theme the "World's Obligations to War." The oration was most masterly and eloquent. He has also delivered orations, addresses, and sermons on other occasions of public interest.

Dr. Ewer is of tall stature, well-proportioned, and erect. His head is large, with regular and intellectual features. He wears long whiskers, which somewhat lengthen the face, and long, straight, dark hair grows in much abundance on his head. His countenance is full of expression—full of the light of the brilliant mind within—full of the language of a kindly, upright heart, and full of the glow of the energy which is inborn to the man. Ripe in scholarship, enthusiastic in life's battles, warm and genial in his nature, his characteristics are

those which captivate the intelligence, quicken the resolution, and open the fountains of esteem. In his manners he is cordial and sincere; in private life he exhibits, in its largest degree, the polish of social culture, and in his public station he reaches the highest standard of ministerial ability and usefulness. His conversation is fluent and animated, showing great familiarity with religious and secular topics, and abounding in beauties of thought, and manly, liberal sentiments.

Dr. Ewer is a powerful and finished writer. Once an editor, he wields a practiced pen, and delights in the task of composition. In his varied and always busy life, the themes of his pen have been widely different; but in all his writings there is to be seen the same originality of idea, pointedness of meaning, and eloquence of diction. His sermons are characterized by a particularly impassioned fervor, and a marked comprehensiveness of argument. And while every line swells with the beatings of his own earnest heart, every precept is taken for a lamp to his own feet.

There are clergymen who think that the announcement of the truth in the simplest and most unassuming forms of speech and manner is all that their congregation can require. Engaged in a conflict with a foe who appeals with consummate art to every human emotion, still they do not esteem it necessary to kindle the same instincts with the same flame of enthusiasm. They preach to benumbed souls and sleeping congregations, and wonder that their work is so barren, knowing not that it is because the susceptibilities of their hearers are never aroused. Mr. Ewer's policy is different: he takes the homely, oft-repeated truths, and decks them in new garments; he crowns them with flowers; he displays them so that their new glory suffuses the careless mind and awakens the dormant heart. Most imposing in his pulpit presence, speaking in a clear, musical voice, collected and perfect in his declamation and gesticulation, every word that he utters speeds like an electric shock to some sensibility, and every action is profoundly expressive of his meaning. He is an orator, with inspiring words and startling attitudes which sway and animate and control the multitude; he is a Christian warrior, meeting the adversary in glittering armor, and with a gleaming blade; he is the faithful servant who, with mind, heart, eloquence, and every power of his nature is gaining treasure of souls, for the days of the Master's reckoning.

REV. FREDERICK A. FARLEY, D. D.,
OF BROOKLYN.

REV. DR. FREDERICK A. FARLEY was born in Boston June 25th, 1800. He was graduated at Harvard University in 1818, and, after studying law with Hon. William Sullivan, was admitted to the Boston bar in 1821. Subsequently graduated at the Divinity School, Cambridge, he was first settled as a pastor over the Westminster Congregational Unitarian Church of Providence, September 10th, 1828. Dr. Channing preached the ordination sermon, which was one of his most remarkable efforts. Here Dr. Farley remained until called to Brooklyn in 1841. He has published a volume of lectures, entitled "Unitarianism Defined;" and, in joint authorship with Rev. Dr. Osgood, a liturgic service-book, entitled "Christian Worship," and the "Vesper Book," being the vesper service from the former volume. He is a learned man, an eloquent preacher, and an esteemed and public-spirited citizen of Brooklyn. Denied the use of a church for his installation on his first coming, he has since taken a leading part in directing her intellectual and social character, and advanced a humble body of despised believers to a powerful and respected congregation.

The earliest organization of Unitarians in Brooklyn took place in 1833. The First Society worshiped in Classical Hall, Washington street, and was under the care of Rev. David H. Barlow. Four years later, Rev. F. W. Holland became the pastor, and the place of worship was changed to a church in Adams street, purchased of the Presbyterians. A Second Society was formed in January, 1841, which met at the Brooklyn Institute, where Rev. Frederick A. Farley commenced to officiate August 1st, 1841. In the following December, Mr. Holland resigned his charge. On the first Sunday in April, 1842, the two societies united in worship at the Brooklyn Institute, leading to their consolidation under the title of the First Congrega-

tional Unitarian Society of Brooklyn. On the 31st of May, Mr. Farley was called as the pastor of the new organization, a new election having taken place at his own desire. A site was purchased on the corner of Pierrepont street and Monroe Place, and a beautiful Gothic brown-stone church erected, which was consecrated as the "Church of the Saviour" April 24th, 1844. Mr. Farley's installation had been deferred, and now took place on the day following the consecration of the church, Dr. Dewey preaching the sermon. The edifice was erected during a period of financial depression, and the cost of the entire property was only about forty thousand dollars. Within a few years the entire debt has been paid, and there is a surplus fund. The congregation is one of the most wealthy in Brooklyn, and is composed of about two hundred and fifty communicants and one hundred and fifty families. On the 22d of March, 1863, Dr. Farley resigned, having reached the ripe age of nearly sixty-three years, and the twenty-second of his highly successful ministry. His resignation was accepted with reluctance, and only when it was found impossible to move him from his purpose of retirement. A generous pecuniary provision was made for his support, and an eligible pew placed at his disposal. By request of the congregation he remained in temporary charge until the 1st of November, when his farewell sermon was preached. Dr. Farley now occasionally supplies the pulpits of his absent brethren. He has also given some readings, much to the pleasure of large and cultivated audiences.

REV. THOMAS FARRELL,
PASTOR OF THE CHURCH OF ST. JOSEPH,
(CATHOLIC,) NEW YORK.

REV. THOMAS FARRELL was born at Longford, Ireland, in the year 1820, and came to the United States in his childhood. He was graduated at Mount St. Mary's College, Emmettsburg, Maryland, and was ordained priest in 1847. At first he was engaged in missionary work. He then became pastor of St. Paul's church, Harlem, and afterward of St. Mary's in Grand street. In all of these positions he was distinguished for an earnestness and piety which gave him an unusual measure of success.

He was appointed pastor of the church of St. Joseph, corner of Sixth avenue and Washington place, in 1857. During the sixteen years which he has now occupied the pastorate of this old and influential congregation, his course has been consistent with his previous character, and he has established a reputation as a priest and scholar equal to any of his clerical cotemporaries in the city. He became conspicuous at the time of the civil war for his earnest and uncompromising advocacy of the Union cause, and his hostility to human slavery.

An authentic account of Father Farrell says:—"As a scholar and theologian, he is ranked among the foremost divines of the Catholic church in the United States. As a preacher, he belongs more to the solid than the brilliant order. As a great lover of truth, he is known and beloved by men of all denominations for his noble qualities of heart and mind. Among his brethren of the clergy he is looked up to with the greatest respect and affection; so much so, that it is remarkable how many go to him for counsel and advice, and what implicit faith they place in his judgment and understanding."

Father Farrell has a long, narrow face, with a high forehead. The

expression is calm, serious, and reflective. His manners have the modesty and gentleness befitting the priestly character. He is thoroughly religious, and elevated in all his feelings and opinions. A patient life-work, without show or thought of himself, but one in which he should do the utmost for his faith and his fellow men, has been the sole purpose of his existence. No man can charge that he has fallen short of his whole duty ; and, with this consciousness, he is passing serenely onward with the quick revolving years.

REV. ISAAC FERRIS, D.D., LL.D.,*

EMERITUS CHANCELLOR OF THE UNIVERSITY
OF THE CITY OF NEW YORK.



EV. DR. FERRIS, Emeritus Chancellor of the University of the City of New York, was born in New York, in October, 1798. His ancestors were early settlers at Fairfield, Connecticut. He was graduated at Columbia College, New York, when not quite eighteen years of age.

He became a teacher of the classics, but after a year spent in this manner he entered the Theological Seminary of the Reformed Dutch Church at New Brunswick, having determined upon a ministerial career. A portion of his theological studies was pursued under the distinguished Rev. Dr. John M. Mason, of the Presbyterian Church. In May, 1820, when something past his twenty-first year, he was licensed to preach, and already gave evidence of unusual talents. He was ordained and installed pastor of the Reformed Dutch Church at New Brunswick, April 17th, 1821, and was very successful in it. In the autumn of 1824 he became pastor of the Second Dutch Church in Albany, where he remained eleven years. He had always given the heartiest co-operation in all educational movements, and during his residence in Albany was chosen President of the celebrated Female Academy at that place, which was the model, and, in fact, the parent of most of the other institutions of the kind in New York and Brooklyn. In 1836 he was called to the Market street Dutch Church, New York, where for many years he conducted a most efficient and successful ministry. He found the congregation much reduced by internal differences and burdened by debt, but he succeeded in restoring harmony, increasing the body numerically, and in paying off the entire indebtedness.

* While our volume was in press, Dr. Ferris departed this life at Roselle, N. J., on Monday, June 16th, 1873, aged seventy-five years, and was buried from the South Reformed Church, New York, on the 20th of June.

Ever on the alert to further the cause of education, he induced the late William B. Crosby, a wealthy resident of the Seventh ward, to make a gift of valuable property in Madison street, where was founded, in 1838, the afterward famous school, known as the Rutgers Female Institute. As President of this institution, Dr. Ferris raised it to the highest point of success, and gave it an unequalled reputation all over the land for its superior system of instruction. At a later period he withdrew from the Rutgers Institute and founded the Ferris Institute.

In 1852 a movement was made to invite the late Rev. Dr. Bethune to the Chancellorship of the University of the City of New York, but he declined the position, and urged that it should be given to Dr. Ferris. Accordingly, in November of that year, Dr. Ferris was appointed Chancellor, and his acceptance was hailed with great satisfaction by all the friends of the institution. The institution was pecuniarily involved to the extent of about one hundred thousand dollars, but by the most earnest and untiring efforts on the part of the new Chancellor these liabilities were in six months entirely provided for. The final payment of the entire indebtedness was made in 1854. Later, the University, through renewed efforts on the part of Dr. Ferris, received several liberal benefactions. Two gentlemen of the Council gave twenty-five thousand each, Mr. Loring Andrews gave one hundred thousand, and other gentlemen various sums. Thus six professorships were endowed.

The large amount of over a quarter of a million of dollars was secured to the University during the term of Chancellor Ferris.

But this was not all. Immediately after the payment of the debt he submitted to the Council a plan for the expansion of the University course, the result of which was the establishment of a School of Art, one of Analytical and Practical Chemistry, one of Civil Engineering, and the revival of that of Law; that of Medicine having been in operation since 1841. These departments were established, and the subsequent endowments secured their permanent efficiency.

In 1870, after eighteen years of faithful service, and finding the University on a secure foundation for all time, Dr. Ferris retired from the active duties of Chancellor, and was succeeded by the Rev. Dr. Howard Crosby. He is now Emeritus Chancellor, and receives three thousand dollars per annum for life. On his retirement an address was presented to him, signed by a large number of the distinguished Alumni, which closes in these complimentary terms:

"Your wise and considerate care has resulted in a decrease of daily labor for the professors, and an increase of more than a hundred per cent. to their salaries; has opened facilities for the incoming of students from adjacent neighborhoods, by which the number of undergraduates has decidedly increased; has sought and obtained the material for replenishing the scanty means of indigent students; and over against the facilities derived from vast endowments or legislated immunities by rival institutions, you have administered the affairs of the University with sagacious fidelity, shrinking from no toil or responsibility, and refusing the indulgence of the rest which was your just due.

"You retire by your own voluntary act from your eminent position with this noble record.

"The undersigned Alumni express to you hereby their sense of your worth, their admiration and appreciation of your success, their gratification at the procedure of the Council in providing for the comfort of your remaining days, their personal affection, and their prayer for Heaven's best benediction upon you."

It may be mentioned that if Dr. Ferris has one characteristic more than another, it is regard and labor for the Sunday School cause. For over thirty years he has been President of the New York Sunday School Union. He preached an eloquent historical sermon on its fiftieth anniversary.

He also preached the semi-centennial sermon of the American Bible Society. In 1871 he preached a memorial discourse at the Reformed Church in New Brunswick on the fiftieth anniversary of the commencement of his ministry at that place.

His publications consist chiefly of numerous sermons and addresses. He received the degree of D. D. from Union College in 1834, and that of LL. D. from Columbia College in 1854.

Dr. Ferris is tall, with a well-proportioned figure, now slightly bent with advancing years. His head is round and nicely developed in the intellectual sections. He has a broad, high, noble looking brow, and his countenance is radiant with intellectuality, benevolence, and the higher traits of manly character. His features are regular; he has calm, expressive eyes, and his hair is silver gray. In his face you may read his heart and character at a glance; it conceals nothing, but, on the contrary, reveals everything. You see that he has a firm and even heroic purpose; that when he puts his hand to the plow he turns not back; that he has a most exalted regard for truth and honor in all the affairs and duties of life; that he is not only an upright, but a moral and holy man; and finally that he has a benevolence of heart and a serenity of temper which are not less natural to him than his gifts of intellect. Greatly absorbed as he is in his duties as an instructor, and in the manifold claims upon his

time by the many educational and religious enterprises with which he is connected, still he is always a genial companion with all ages of persons. Cheerful, fully alive to all the charms of social intercourse, and withal so full of instruction, so perfect as an example of Christian manhood, association with him is at once delightful and profitable.

The phrenological character of Dr. Ferris has been given as follows: "In Dr. Ferris an air of serenity prevails. This distinguished man should be specially known for his mildness and calm dignity. There is considerable breadth between the anterior portions of the side head, which shows that he is not deficient in expedient, but rather disposed to arrange, construct, and adjust carefully, even with mechanical precision, whatever he may undertake. His head is large at Benevolence, and the whole forehead about the median line is strongly marked. Accuracy of statement should characterize his discourse, while a strict adherence to consistency would be manifest in all his operations. Firmness of purpose and thoroughness in execution of his designs are also well indicated." Dr. Ferris is one of the ablest of living scholars, and what is more, is one of the most practical and hence successful instructors of our times. Poets are born, and so are teachers, and quite as many mistake their calling in one vocation as the other. We call Dr. Ferris a *born* teacher. His vast mind grasps everything, but it is neither secretive of his love, nor does it fail to make its instruction clear and penetrating to inferior and less learned intelligence. His elucidation is as plain as noon-day. The lofty heights of erudition are to be reached by well defined paths, and the student has only to use his own intelligence and proper diligence, and feel the incentive of ambition, and success is certain. As a preacher of the gospel, Dr. Ferris has been equally successful. His whole ministry was a triumph. He had much to test his capabilities in every respect, but in both spiritual and temporal things he was true to every duty and equal to every trust. His manner of preaching is calm and impressive. An able thinker and writer, there is great power and comprehensiveness in his matter, and his collected and dignified delivery give it additional effectiveness. The sincere, devout tone of the speaker, and his venerable appearance, also lend an irresistible fascination to the learned and holy words.

REV. EDWARD O. FLAGG, D. D.,
RECTOR OF THE CHURCH OF THE RESURREC-
TION, NEW YORK.

REV. EDWARD O. FLAGG, D. D., was born in Georgetown, South Carolina, December 13th, 1825. His grandmother was cousin to General Francis Marion, and his ancestry is to be traced to other noted revolutionary stock, as well as to distinguished modern families of South Carolina and Connecticut. His father, who was the half-brother of the celebrated Washington Alston, married a lady of New Haven, and was mayor of that city, and also the editor of a leading newspaper of the State. After spending nearly two years at Trinity College, Hartford, where he stood among the first in his class, the son continued his academic studies under private instructors. At his maturity he was converted, and commenced preparations for the Episcopal ministry, under Rev. Dr. Croswell, of New Haven. In his twenty-fourth year he was ordained deacon, and the following year became priest. He first settled as assistant to Rev. Dr. Morgan, then at Christ Church, Norwich, and now of St. Thomas's, New York; and in 1850, on the organization of the new parish of Trinity, at the same place, was called as the rector. In the meantime he had started a church at Yantic, which has become a flourishing parish. He remained at Trinity for three years and a half, when he found it necessary to seek a milder climate for his wife, whose health was seriously impaired. During his ministrations the parish had increased from forty or fifty persons to some six hundred. His next position was associate rector of St. Paul's Church, Baltimore, Md., which he left after six months, as his wife's health did not improve. Proceeding to New Orleans, he took temporary charge of Trinity Church, declining to become the rector, as his movements depended entirely upon the health of his wife; and, finally, by reason of her increased indisposition, he again came North



With sincere regards
E. O. Hagg.

He was offered six thousand dollars per annum to remain, and was succeeded by the late Bishop (General) Polk. In July, 1854, he accepted a call to St. Paul's Church, Paterson, New Jersey, at which place he suffered the loss of his wife and a child. He resigned in November, 1856, and went abroad, spending nine months in European travel. On his return he was called to All Saints' Church, New York, where he continued until the autumn of 1861. Abandoning a design of again going abroad, he opened Trenor's Hall, corner of Broadway and Thirty-fourth street, as a new place of Episcopal worship. The undertaking prospered. A parish, to be known as the Church of the Resurrection, was organized; and in the Spring of 1862 the church in Thirty-fourth street, formerly occupied by Rev. Mr. Corey's Baptist congregation, was permanently occupied, the property, including a rectory, having been obtained for twenty-five thousand dollars. The congregation at length resold this property, and built on the corner of Madison Avenue and Forty-seventh street. Impaired health caused the rector's absence in Europe for not quite a year. During this time, and for a term subsequently, the church edifice was rented to other congregations. On Dr. Flagg's return to the United States, he became a supply for three months in Hudson, New York, and for a year at St. Mark's Church, New York City. He then renewed regular pastoral labors in a hall in the upper part of the city.

Owing to the encroachments of the Grand Central Depot upon the Forty-seventh street property—also a heavy indebtedness resting upon the same—it was deemed advisable to enter upon a proposed exchange for a church edifice in Eighty-fifth street, held as a mission by Rev. Stephen H. Tyng, Jun. A consolidation has thus been effected with what was once St. Paul's Church, Yorkville, but which is now known as the Church of the Resurrection. Work in the new field has been commenced under flattering auspices.

During the intermission from regular duty Dr. Flagg was offered the chaplaincy of the Ninth Regiment N. Y. N. G. Hoping to exercise a salutary Christian influence in his association with the members, he accepted the position. He officiated on several occasions of much public interest.

His sermon over Wyatt and Page, members of the regiment, who fell in the riot of the 12th of July, was a brilliant and patriotic effort. He spoke from the text, "The Lord's voice crieth unto the

city;" and in the course of the sermon gave utterance to the following significant expressions:

"At the same time we make all reasonable concessions in matters of faith and conscience, the Lord's voice on the present occasion incites us never to surrender our religious liberties. Neither Puritanical nor Popish restrictions should hamper us in the same. Our forefathers especially fought and bled for freedom to worship God. The incense of such a desire consecrated the forest-wild, while the rock was the pulpit canopied by Nature's blue cathedral dome. 'Freedom to Worship God' was lisped in the nursery, chanted in a mother's lullaby, echoing to the embowered nave that uttered its monotone on the wild New England coast. The whizzing ball of the Revolution baptized the dear-bought truth in the blood of many a foeman. Surrender this our heritage, and we surrender everything that is near and dear to the American heart. The Stars and Stripes are but a flaunting lie, and should be furled with the first public act to such an effect. Mean cravens are they who would sacrifice one religious rite to stronger importunity. May every hand that would thus profane our ark of national safety forever be made to perish with that of Uzzah. Whatever interferes logically with our prerogative here should not for a moment be allowed to lift its brazen head—however specious and imposing the pretext. There are a great many streams which quench the thirst, but none like yon mountain spring which trickles in the upper atmosphere. It is the only pure, gushing, sufficient source—and there are many beneficial derived sources of spiritual safety—but none like the Book of Books, which every one by its author is requested and privileged to read. Thence does the fountain of a Saviour's blood most purely, adequately flow. There does a Saviour most effectually touch the sinner's heart, and fill his soul with the refreshment of salvation. Who would wish or dare in this land of gospel liberty to forbid the invalid, longing soul? Let not this bread of life—the Bible—be withheld from a single hungry mortal. If the Declaration of Independence is to be read by all, should that be withheld which afforded us such declaration? All the emancipation of the body is nothing without Christian emancipation—that of the spirit; and cowed, indeed, is he—and no American—who will allow the jewel of his being, the conscience, to be fettered, the healthful Word of God to be crippled in any of its influences. When freedom to worship God and liberty of conscience are taken away, we shall have no liberty whatever left, and we might as well at once cringe to the despot of Europe."

We make the following extract from one of Dr. Flagg's early poems, written on a subject suggested by a lady, a circumstance similar to that which led to the composition of Cowper's poem of "The Task":

"LIFE AS IT IS."

"Life as it is—a thing of fears,
A thing of hopes, of smiles, of tears;
A blossom which at morning blows,
A blossom which at evening goes;
A flower tinged with beauty's blush,
Which any thoughtless tread may crush;
A sky of azure, fair and bright,
Which storm-clouds quick obscure from sight;

A moonbeam's evanescent play,
Which ere the day dawn speeds away ;
A bubble floating on a lake,
That soon a passing breeze may break ;
A wave that tosses high and free,
Then dies upon a tranquil sea.
Life as it is—a songster proud
That leaves his perch to seek the cloud ;
But soon falls low, with flutt'ring wing,
No more to soar, no more to sing.
Oh ! fearful art thou, human life—
Thou fitful thing, thou thing of strife ;
Why mock us with the promise bright,
Then leave behind the gloom of night ?"

Dr. Flagg has married a second time. He received his degree of D. D. from the New York University in 1866. He has contributed occasionally to the press in both prose and verse, and is a person of decided literary and artistic taste. One of his brothers, who is an Episcopal minister, is also quite an artist; and another brother is George Flagg, a painter of repute. William Flagg is a lawyer and author of merit, and Capt. H. C. Flagg, deceased, of the United States Navy, was a man of varied abilities.

Dr. Flagg is of the medium height, well formed, and of a light complexion, and has straight brown and gray hair, and wears whiskers. His brow has a somewhat serious expression, which passes away however when he is engaged in animated conversation. In public there is a great deal of composure, and no little dignity about him, but in social intercourse he is more unreserved and free. His head and features have every indication of intelligence and refinement. It is a countenance which declares a delight in mental and cultivated attainments, and it shows a nature quick to feel and ardent in its action, but well disciplined to manly and Christian purposes. Turning with natural distaste from all that debases, he is as naturally enthusiastic in his desire for that which elevates. Chivalric, high-toned, keenly alive to the requirements of all manly and moral obligations, he makes his deportment and his life a happy mingling of that which is truest in manhood and noblest in duty. He is a genial, interesting companion. Frank, animated, cheerful, and speaking with a clear understanding of his topic, he is not only a most agreeable, but a most capable conversationalist. As he talks he evinces a nervous impulsiveness, proceeding sometimes rather abruptly to new themes, and always exhibits at once intelligence and

sincerity of conviction. His ministerial character is fully evident from the direction of his thoughts, but all that is beautiful and true in secular things awakens his pleasure and interest.

Dr. Flagg excels as an elocutionist. He has a pure, distinct voice, of admirable modulation, gentle and sweet in its softer tones, and rich and flexible in their greatest expansion. The falling of peaceful waters or the accord of musical sounds are not more delightful to the ear than his clear, emotional pronunciation. Not only does every word have its full expression to the hearing, but every sentiment becomes vivid to the feelings. And all this is without any appearance of studied effort. He has a few appropriate gestures.

His sermons are well written, and show much diversity of thought. Some of them are strictly argumentative, dealing in the most forcible and keenest logic; others mingle with this a certain flow of the imagination, while others again are wholly given to the most poetic and tender extremes of religious and moral sentiment. The mind of the writer is fresh and buoyant—it is aglow with impressions of beautiful truths and heaven-inspiring hopes, and the call to grace is not less chaste in language than it is devout in tone and manner.

REV. CHARLES FLETCHER,
PRESIDING ELDER OF THE SOUTH LONG
ISLAND DISTRICT, NEW YORK EAST
CONFERENCE.

REV. CHARLES FLETCHER was born in Yorkshire, near Leeds, England, January 10th, 1811. His business was that of a wool buyer and woolen manufacturer, but he exercised the functions of a Methodist local preacher among the Wesleyan Methodists in the Bramley circuit, adjoining Leeds. In 1840 he came to the United States and entered into business, and during 1841 traveled extensively in the South and Southwest. From 1842 to the spring of 1845 he was a local preacher in Dutchess county, New York, when he entered the New York Conference, but retired from it in the autumn of the following year, by reason of ill health. In 1845 he was stationed at East Hartford. He was admitted to the New York East Conference in 1852, and appointed to Summerfield Chapel. This was a new Methodist organization in Washington avenue, Brooklyn, started by himself with eight members, but which is now a large and flourishing congregation. His subsequent appointments have been as follows—viz.; 1853, 1854 Binghamton, Connecticut; 1855, 1856, Bridgeport; 1857, 1858, Seventh street, New York; 1859, 1860, Twenty-seventh street, New York; 1861, 1862, Mamaroneck; 1863, Meriden, Connecticut, and in 1864 at the Sands street Church, Brooklyn. He has held other appointments, and in 1872 he became presiding elder of the South Long Island District, New York East Conference.

Methodist itinerants began to visit Brooklyn as early as 1784, preaching occasionally in private houses. In 1793 the first Methodist church, a small frame building, was erected on the site of the present Sands street church. This house was dedicated by Rev. Joseph Totten, June 1st, 1794. Three years later Brooklyn was formed into a separate charge, with a membership of twenty-three

whites, and twenty-seven colored. Rev. Joseph Totten was the first stationed minister. There are now thirty-four Methodist churches in Brooklyn.

Mr. Fletcher is a large, tall gentleman; broad-shouldered, heavy-boned, and, altogether, a very fine specimen of physical development. His head is of fitting size for his large body; and, while the countenance is not characterized by any striking marks of intellect, it has an openness and benevolence which are not less attractive. He is not one from whom anything brilliant or unusual in words and deeds is to be expected, but to-day and always he will be found a man of the most practical qualities of mind, and of honorable, straightforward conduct. He has a great deal of deliberation and thoughtfulness of manner; and, while he is entirely courteous, is neither communicative nor genial. In a word, he is one of those sedate, old-fashioned persons never to be changed from old ways and old opinions, and never carried away by any impulse or excitement, but showing admirable consistency in all things, and an appreciable amiability.

The following is a brief sketch of Mr. Fletcher, written by a person intimate with him:

"This gentleman is much above mediocrity, as a preacher. Exceedingly well balanced in his mental attributes, with scholarly tastes and considerable cultivation, his sermons are generally of a high order. He possesses clearness of style, considerable analytical power, with a fancy well cultivated, but not very sprightly. His preaching is characterized by dignity, strength, and manliness, without great brilliancy or originality. He is retiring in his habits, meditative, and studious, with little sociability, and perhaps not as well adapted as some others for pastoral efficiency. He is generally, however, popular with the people in his field of labor; and is, undoubtedly, a rising man in the church. His character and abilities will always command the respect of the public, and he will doubtless be found equal to any position to which he may be called by the appointing power."

Mr. Fletcher is a most useful man in the sect to which he belongs. His piety is sincere and enthusiastic; he is ever making a practical application of his talents and energies to the propagation of his faith and the conversion of souls, and especially commending himself to his fellow-men by his zeal and a blameless life. Humble-minded, zealous, faithful, God-fearing, and outspoken, he is recognized in his denomination as a noble illustration of the religious principles, of which he is a teacher.

REV. JOHN MURRAY FORBES, D. D.,
LATE DEAN OF THE EPISCOPAL GENERAL
THEOLOGICAL SEMINARY, NEW YORK.

REV. DR. JOHN MURRAY FORBES was born in the city of New York in 1807. He was graduated at Columbia College in the class of 1827, and at the General Theological Seminary in 1830. His first position was as tutor at Trinity College, Hartford, to which he was appointed in the fall of the same year. In 1835 he resigned, and accepted the rectorship of St. Luke's Episcopal Church, in Hudson street, New York, one of the most important parishes of the city. He remained in this work about fourteen years, until the summer of 1849, having made for himself a wide popularity in his own denomination, and in the church generally. He constantly held important offices and positions.

For some time previously it had been known that Dr. Forbes had given his scholarly attention to an examination of the doctrines of the Church of Rome, and his purpose in retiring from the rectorship of St. Luke's was to enter that communion. This step, in one so eminent and beloved, produced a most profound sensation among both Episcopalians and Roman Catholics. In the early part of 1851 Dr. Forbes was ordained a priest in the Roman Catholic Church, and became assistant priest at the Church of the Nativity in Second avenue, New York. His talents and reputation gave him full title to as conspicuous a position in the Catholic body as in the one he had left. Subsequently, in 1853, he was made pastor of the new church of St. Ann's, in Eighth street, where he officiated for about six years. Dr. Forbes received at the hands of Pius IX the degree of Doctor of Sacred Theology. He was also sent by the late Archbishop Hughes on a special mission to Rome, to aid in establishing there the American College for Priests, with, it is said, the intimation that he might remain, if he wished it, to preside over that institution. In 1859 he resigned his position at St. Ann's, and at the same time

withdrew from the Catholic Church, and re-entered that in which he had been first ordained. His reasons for this important act are given in the following letter, which is a correct version, and differs from another in print :

NEW YORK, *October 17th, 1859.*

MOST REVEREND JOHN HUGHES, D. D., Archbishop, &c. :—

MOST REVEREND SIR—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church, to submit myself to the Church of Rome. The interval, as you know, has not been idly spent ; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome ; but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—nor only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation in the earliest ages of the Church upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, most reverend sir, your obedient servant,

JOHN MURRAY FORBES, D. D.,

Late Pastor of St. Ann's Church, N. Y.

When this remarkable letter was made public it caused a great excitement in the religious world. No one who knew Dr. Forbes could for a moment suppose that in leaving the Episcopal Church, and now in repudiating the Catholic, that he was actuated by any except the most conscientious motives. Still he had his assailants on both occasions, and submitted to the greatest possible trial in his personal feelings. His return to the Episcopal faith was hailed with the deepest joy by his old friends and parishioners. He had never lost the respect of those persons, and on every side he received the warmest tokens of confidence from both clergy and laity. He was fully restored to his order in the Protestant Episcopal Church, in 1862, and became associate rector with the Rev. Dr. Tuttle of his old parish, St. Luke's. In October, 1869, he was elected dean of the General Theological Seminary. His installation to office took place in February, 1870, at the church of the Transfiguration with interesting services. In the course of an address, Dr. Forbes used the following language : "Romanism has conferred upon us the inestimable privileges of professing God's revealed word, and the orders which

Christ ordained should always subsist in His church. But this church throws chains around us which no one can endure and preserve his manhood."

The General Theological Seminary is located on a large property on Ninth avenue and West Twentieth and West Twenty-first streets. It was founded in 1817, removed to New Haven in 1820, and removed back again to New York in 1821. The seminary buildings and professors' houses are plainly constructed edifices of granite, some of which were erected in 1823 and others in 1838. It is under discussion to sell this now very valuable property, and remove the seminary to some other location. The faculty is a very able one, embracing as it does some of the most eminent names of the Episcopal ministry, and the institution is in a very flourishing condition.

Dr. Forbes entered upon his duties of permanent head of the seminary, the want of such a functionary having been deeply felt for twenty-five years, with his accustomed urbanity and zeal. He also visited among the different parishes, as opportunity offered for preaching, and was everywhere listened to with great interest. Considerations of his own induced him to resign in November, 1872.

He is of the medium height, and has a round, erect figure. His head is large and round, with regular features. The expression of his face is very amiable and benevolent, and his high prominent brow bespeaks his more than ordinary intellectual capacity. His hair is a silver gray, and his whole appearance venerable and impressive in the extreme. He has one of those genial noble faces that the gaze loves to linger upon. The eyes are soft and bright, and there is a cheerfulness, an amiability, and an intellectuality that together make a countenance not easily forgotten. Then while he is a man of an ever-present dignity, he always exhibits a courtesy and affability of the most pleasing description. With all this polish and softness of manners, it is also easily to be seen that he is a person of much force of character. He is not demonstrative in either speech or manner, but there are to be observed a firmness and precision, an exactness to principle and duty, and an earnest desire for right and the truth, that show him to have strong feelings and opinions, and to have the will to maintain them. Hence wherever he is placed he is a tower of strength. He has not only a learned, but practical mind, and an energy which is not less unselfish than it is untiring. In the field of action he is eager, firm, and bold at the same time that he studiously avoids everything which might offend personal sus-

ceptibility. A just and generous spirit characterizes all his relations with his fellow-men, and, while he is no seeker for popularity, intercourse with him always secures it with all classes.

The sermons preached by Dr. Forbes are peculiar to himself. A life-long and thorough student of theology, it is not difficult for him to take any text from the Scriptures and speak extemporaneously upon it. You see him go into the pulpit, and, after reading his text, he turns to his audience and addresses them in the most logical and argumentative manner without the assistance of anything written. Whatever previous thought and preparation he may allow himself is altogether mental. You are particularly struck with his choice, epigrammatic language, with the fullness and clearness of his explanations and argument, and with the modest and unostentatious manner of delivery. At times there is evidence of warmth and feeling, but the general tone is that of great calmness and dignity. His words are most simple, but they have marked force and expressiveness. They are apt and terse, and are most happily chosen for the place and purpose in which they are used. His voice is not loud, but it has quite sufficient compass, and is so modulated that every word has the best effect. A few expressive gestures are all that he ever attempts. While he speaks his face is very animated, and he thoroughly impresses you with his sincerity and devout piety. A truly good man, his preaching presents him in the light of a most learned and conscientious expounder of Gospel truths.

REV. BISHOP RANDOLPH S. FOSTER, D. D., LL. D.,
OF THE METHODIST CHURCH.

REV. DR. RANDOLPH S. FOSTER, one of the Bishops of the Methodist church, was born at Williamsburg, Clermont county, Ohio, February 22d, 1820. When he was six years old his father removed to Bracken county, Kentucky, where he attended such a school as the county afforded. At fourteen years he entered Augusta College, one of the earliest Methodist collegiate institutions which was established in the United States, where he continued until he had entered the senior year. He had been converted at the early age of twelve years, and when thirteen years and a half he had received authority to exhort in the Methodist church. On leaving college, in 1837, at seventeen, he was licensed as a preacher, and, entering the Ohio Conference, was appointed to the Charleston Circuit in Western Virginia. He remained in the Ohio Conference thirteen years, and had appointments at many places, including the cities of Lancaster, Springfield, and Cincinnati. He came to New York in 1849, and, entering the New York Conference, was first stationed in the Mulberry street church for two years, and subsequently at Greene street church two years. He next entered the New York East Conference, and went to the Pacific street church, Brooklyn, where he remained two years. Returning to the New York Conference, he went to Trinity church, New York, for one year, and then became president of the Northwestern University in Illinois, where he remained three years. After this he again returned to New York, and remained at the Washington Square Church for two years, then, going to Sing Sing for two years, and then to the Eighteenth street church, New York, for three years, and in 1867 commenced another two years' appointment at the Washington Square church. Later he became a professor in the Drew Theological Seminary, New Jersey.

In 1861, Dr. Foster was elected president of the Troy University ;

but, on account of the financial embarrassments of the institution, did not accept the position. The General Conference in May, 1872, elected him one of the Bishops of the Methodist church.

Bishop Foster received the degree of D. D. from the Western University, and LL. D. from the Northwestern University. He is the author of several published works, and various occasional sermons. The titles of his works are "Objections to Calvinism," published in Cincinnati in 1848; "Christian Purity," published by the Harpers, New York, and the Methodist Book Concern, in 1851; "Ministry for the Times," published in New York in 1853.

Bishop Foster is tall, well-proportioned, and seems to be a man of a considerable amount of physical vigor. His head is of ample size, with regular, expressive features. It is readily to be seen that he is of a reflective, serious nature, and has mental power as well as force of character. He is dignified, and reserved to some extent, but is not without congeniality. In all respects he is a sedate, sober-going man, feeling and observing the dignity and proprieties belonging to the clerical station.

His whole life has been one of undeviating piety and labor in his profession. His early conversion was accompanied by many affecting incidents of thorough self-sacrifice and devotion to the cause of religion; and his ministerial career, which dates from his very youth, has been strikingly marked by rigid adherence, not only to religious principles, but to every-day duty. He presents in his own conduct as far as he can, the true religious life, but he does it without parade and without bigotry.

Bishop Foster is justly regarded as one of the most scholarly men in the Methodist church. His attainments in the whole field of theology are of the first order. He is not one of your showy scholars, indulging in metaphysical disquisitions and pedantic opinions, but as an expounder of the scriptures there are few more learned. His teachings and all his writings are thoroughly reflective, and show the utmost scope of the well-stored and naturally logical mind. He is not only particularly clear in all his statements and explanations, but he is so comprehensive and logical in his mode of reasoning that he delights the intellectual as much as he instructs the lesser mind. At the same time there are occasional passages in which he gives scope to his imagination, which is always distinguished by much religious inspiration and a peculiarly tender pathos. His arguments are majestic efforts of thought, but he is a man of those warm feel-

ings of the heart that religious topics invariably appeal more or less to his emotions.

He is a speaker of much effectiveness from his calm dignity of address. His intelligent, beaming face, his earnest, authoritative voice, his composed and appropriate gestures, are all sources of power over his audience. He obtains instant and undivided attention, and every word, distinctly and forcibly uttered, goes, like an arrow through the air, to the mind and heart.

Bishop Foster is a representative of the class of educated men in the Methodist ministry. They are the forerunners of the talented body of clergy who are hereafter to maintain the popular supremacy of this church. In proportion as this new influence shall bless and exalt mankind, so will be the renown of those who have originated it.

REV. CYRUS D. FOSS, D. D.,
LATE PASTOR OF ST. PAUL'S METHODIST
CHURCH, NEW YORK.

REV. DR. CYRUS D. FOSS was born at Kingston, N. Y., January 17th, 1834. He pursued his earlier studies at the Seminary at Amenia, N. Y., and was graduated in theology at the Wesleyan University in 1854. In the previous year he had been licensed as a local preacher of the Methodist church; but after graduation, he became a teacher in the Amenia Seminary. He remained there three years as instructor and one year as principal. He then joined the New York Conference, and entered upon regular pastoral duty. His appointments were at Chester, Orange County, N. Y., in 1857-58; Fleet Street Church, Brooklyn, 1859-60, when he was transferred to the New York East Conference, and stationed for the first time at St. Paul's, New York. For the last fourteen years he has been altogether at St. Paul's, and other prominent churches of New York, never remaining from the first named for any great length of time, as the people are greatly attached to him. In the spring of 1874 he left St. Paul's to fill an appointment at St. James' Church (Harlem), New York City, where he is now officiating.

Some years since, Dr. Foss declined a professorship in the Drew Theological Seminary, preferring to remain in the pastoral work, which he greatly loves. At the meeting of the General Conference, in May, 1872, he received a large vote as a candidate for one of the vacant bishoprics, but finally, himself withdrew his name, suggesting that an older man should be elected. He is conspicuous as a temperance advocate in the State, and uses both pen and tongue to advance this cause. He frequently contributes to religious and temperance publications. As a speaker at meetings for special purposes, and as a preacher in camp-meetings, he is extremely effective and

popular. He received the degree of A. M. from Wesleyan University in 1857. Within a few years the degree of D. D. has also been conferred upon him.

Dr. Foss is of the medium height, well-proportioned, and of an erect, commanding figure. His complexion inclines to the dark, with a ruddy, healthful glow, and he has dark hair and whiskers. His eyes are small, and have very modest sort of glances, except when he is aroused in public speaking, when they light up with intellectual fire. In his general demeanor he is retiring and unobtrusive, and still he is one of those men in whom this very modesty is a token of power.

Some people are nobodies unless they make a noise, and push and elbow somebody else out of the way. Then there are those, who of their own volition always seek the back-ground, but in whose very silence, quiet, and dignity there are found unmistakable signs of the inner forces of true mental and moral greatness. The great thinkers, and those who rise to the highest point of personal virtue, are men who care so little for the world's applause, and so much for the development of the practice of principles, that they even shun observation. Sometimes such human jewels as these are positively considered bores, and noisy, self-sufficient individuals carry off the palm of popularity, and have exceeding reputations as learned men.

Dr. Foss is nothing in the throng of the vain and ambitious. His sensitiveness is of the most delicate character, and the moment anybody crowds him he unselfishly gives way. He enters into no contests for flattery or honors, but he treasures up as his dearest idol the duty of expanding the qualities which make man great in the light of intelligence and conscience. You must know him to appreciate him, unless you have that knowledge of human nature which enables you to detect force of character which is so much concealed. In his strictly private life he is decidedly genial and communicative. He acts as if he thoroughly enjoyed himself, and makes social communion a means of refinement, for both mind and heart. The one is aglow with light, cheerful, and tender sentiments, and the other yields a rich flow of manly and Christian sympathies. You see that his learning is of the most thorough character, that it is his delight, and that he pursues his scholarly studies with a mind naturally strong, far-reaching, and retentive. His reserve entirely fades away, and there is nothing of the seeming dread, which he shows at other times, that somebody will think him vain and presumptuous. His social

qualities—which are the gentlest, the most considerate, and the most gentlemanly—now appear in their true excellence, and his talents and worth are equally conspicuous.

Already holding a prominent place in his denomination, he is still a rising man. Most of his sermons are extemporaneous efforts. He has a great deal of deliberation in his delivery, though there is none too much for effective speaking. He weighs every word, and as he goes on, the thought gains in strength, completeness, and beauty, until it is finished clear and vivid to both speaker and hearer. He has no reserve, as far as language is concerned, in the pulpit. To talk about religion, to call sinners to repentance, and comfort those who come to ask the way to grace—these make him bold. Now his eyes beam with a new light; now his form straightens and fills out with conscious powers; and now his lips are heard in tones of thunder. He does not speak with any doubtfulness, with any fear that there can be any mistake about what he says; but he speaks with the emphatic utterance of the learned mind and the renewed heart. He is earnest at all times; but there are periods when this is more evident than at others. He has outbursts of considerable vehemence, and the whole tide of his feelings and mental comprehension sweeps outward in his effort to teach and to touch. His voice is strong, and especially rich-toned in the more impassioned flights of eloquence. An argumentative style is a favorite one with him—something that gives an opportunity to combat objections, and to build up logic, from his own resources and intelligence. He is always ready, going directly to the point, and meeting every issue with a fairness and success, which are only equaled by the fervor and grandeur of his eloquence.



J. Clement. Engraver

REV. JUSTUS CLEMENT FRENCH,
PASTOR OF THE WESTMINSTER PRESBYTE-
RIAN CHURCH, BROOKLYN.

REV. JUSTUS CLEMENT FRENCH was born at Barre, Vermont, May 3d, 1831. He received early academic instruction, and was graduated at Williams College, Massachusetts, in 1853. His studies for the ministry were pursued at the Union Theological Seminary, New York, where he was graduated in 1856. He was ordained March 5th, 1857, and became settled over the Central Congregational Church, in Ormond Place, Brooklyn. The church edifice was handsomely improved at that time. His pastorate here continued for fourteen years. In November, 1870, he resigned under the compulsion of the most grievous necessity, viz.: his utter nervous prostration, the result of too intense and prolonged application to his work. This was, he states, the great trial of his life. His people would not consent to the separation, until his peremptory demand made it inevitable. Then, presenting him with several thousand dollars, they bade him seek restoration. In January, 1871, he left for California, and spent nearly six months on the Pacific coast; laid there the foundation of renewed health; returned to the East, and for six months preached from city to city, receiving and declining seven calls, until in November of that year, he entered into an arrangement with the Westminster Presbyterian Church of Brooklyn, to supply its pulpit for six months, as he would on no account accept its call given at that date.

This congregation was organized in South Brooklyn in 1855, and worship was first held in a hall. In 1856 lots were purchased on the corner of Clinton street and First Place, at a cost of thirteen thousand dollars, in the rear part of which a chapel was erected, costing seven thousand dollars. Other improvements were subsequently made at a large outlay of money. Professor Hitchcock preached for some time; but the first called pastor was the Rev. Hugh Smith Carpenter, who came in 1857, and remained until near the date when Mr. French took

charge. As early as March, 1872, the prosperity of the church, under Mr. French, became so positive and assured, and his own health was so firmly re-established that he accepted the unanimous call of the congregation, and was installed March 6th, 1872. Rev Mr. Carpenter was called to the Howard street Presbyterian Church of San Francisco, and Dr. Scudder, a former pastor of that church, was called to the Central Congregational of Brooklyn. A perfect pastoral triangulation was effected by these changes.

Since 1872 the membership of the Westminster Church has more than doubled in number, the Sunday School nearly quadrupled, the congregation increased in a ten-fold ratio, and the financial condition of the Society become most satisfactory.

As one result of Mr. French's California trip he prepared, in the winter of 1873, three lectures, which he illustrated by cartoons drawn by himself with colored chalks and crayons on canvas paper. These cartoons are seven feet by four and a half feet. The lectures have been delivered repeatedly before immense audiences, and received from the press most favorable notice.

Mr. French has published various sermons of great power and beauty of language. During his college days he wrote numerous poetic effusions of more than ordinary merit. At the present time, in hours of relaxation from severer literary toil, he occasionally cultivates the Muses.

His head is long, with considerable expression about the brow. His expression is most happy and smiling. In his manners he is exceedingly polite and cordial, and in his conversation there is generally a tendency to cheerfulness. His social qualities are deservedly appreciated, and his presence is the certain promoter of geniality. Without effort, without hesitation or ceremony, he mingles with all, old and young, with a happy adaptability of manners and conversation that always interests, pleases, and captivates.

His writings are fearless, graceful, and eloquent. The strong convictions of his mind and the melting emotions of his heart are infused in every line. He can feel nothing, he can write nothing, that is not honest, true, and good. He brings everything to the test of a quick and vigilant conscience, and of an honorable and courageous nature. If it stands the examination, none can be a bolder champion; and if it fails, none will be a more determined foe. Hence, in the discussion of all principles, doctrines, and themes, he advocates or denounces, with a nature fully aroused to the require-

ments of duty, and with every power of mind strengthened for the issue.

Mr. French has evidently made declamation somewhat of a study, but he has natural capabilities of the first order as an orator. He delivers himself with calmness, effectiveness, and entire naturalness. There is, on his own part, a full and complete understanding of his subject; and the flow of language in making this clear to others is one uninterrupted stream of fluent, earnest thought. His writings have much terseness and grammatical accuracy, and in speaking he is usually careful to make every word do its necessary and effective part. His gestures are few and simple, while highly appropriate.

Mr. French is a working, practical, thorough-going Christian. He makes no compromises and asks no favors of the adversary, and has little patience with those who do. Of a most cheerful, hopeful spirit, enjoying society and its pleasures with a generous though sensible limit, and melting sadness and seriousness into joy and mirth whenever it can be profitably accomplished, still he never forgets the purpose, dignity, and importance of his religious calling. Without degrading the minister, he consents to exhibit the man; and, without turning his directing finger from the open gates on high, he has a hand to scatter flowers along the earthly road.

REV. OCTAVIUS B. FROTHINGHAM,
PASTOR OF THE THIRD UNITARIAN CHURCH,
NEW YORK.

REV. OCTAVIUS B. FROTHINGHAM was born in the city of Boston, November 26th, 1822. His early studies were at the Latin School. He was graduated at Harvard University in 1843, and at the Divinity School in 1846. He was ordained to the ministry of the Unitarian church, and installed as pastor of the North Church, Salem, March 10th, 1847. In the spring of 1855 he removed to Jersey City, where he established the First Unitarian Church, and remained four years as pastor. He next accepted a call, in the spring of 1859, to the Third Congregational Unitarian Society of New York, which position he still retains. The society was in its infancy, and services were held in a public hall. As in all his other pastorships, the earnest and well-directed efforts of Mr. Frothingham soon showed their results in a large numerical increase of the congregation. Lots were obtained in Fortieth street, near Sixth avenue, and a church built which was dedicated in May, 1863. The whole cost of the property was forty thousand dollars. A debt of eighteen thousand dollars remained on the ground after the erection of the church. Some years later the edifice was sold to Dr. Alexander R. Thompson's Reformed Congregation, since which time the Third Society have worshiped in a hall on Sixth avenue. The congregation is one of the most intellectual which assembles in New York. The attendance is about five hundred, and there are seventy children in the Sunday school. This society represents the liberal branch of the Unitarian body, differing on points of doctrine from such Unitarians as Drs. Bellows and Farley. Mr. Frothingham's publications consist of several small volumes, and various occasional sermons.

We take the following eloquent and highly original extract from a sermon entitled "Seeds and Shells," preached in New York, November 17th, 1861:

"Some two thousand years ago a regenerating principle became embodied in the form of a young Galilean. Year after year it lay completely hidden in that germ of earth. The frame matured into manly proportions, and grew into manly beauty. The wealth of heaven and earth passed into it—the air, and the light, and the great benedictions of the skies; it collected about it the loveliest things; friendships attached themselves to it; love twined around it the fine web of affection; it was moistened by the dew of tears; the precious bloom of human associations gathered thick upon it. Decade after decade, the dear, handsome shell of mortality kept from harm the precious seeds of life it contained. The tempests of a wild earthly career blew it hither and thither about the world; it was beaten up and down, from village to village, by wind and weather; now for a brief space finding lodgment in some quiet nook, where the storm could not touch it, nor the tramping of busy feet molest it; but speedily whirled away again by the gusts of circumstance, and almost buried in the common dust of the highway. Very dear to a few loving hearts was that mortal casket of flesh; men and women clung to it as to all that was precious to them in existence. They thought it would be death to them, and a calamity to the whole world if any fatal harm should befall it. Those merciful hands, those gracious tones, those benignant looks—how could they lose them from human sight? They should all die in his death; they should all wither in his blighting. Presently, however, violent hands tore that beautiful covering of flesh in pieces; in the very prime of its maturity, in the very bloom of its loveliness, it fell assunder, it perished; the few who had been graced with a knowledge of its worth abandoned themselves to a comfortless grief. But, straightway, behold! the divine thought, the treasured principle which that lovely casket was made to hold, and which had become full and rich, so as to need holding no longer, assumes a new covering, nobler and more expansive than the last. The inclosing capsule that contains it now is not one man, but a body of men. The vital force has passed into society: it has become a law of life in some hundreds of hearts; it has become a bond of union between them all; it has collected a society; it has founded an organization; it has embodied itself in a church which is a new body of Christ, shaped, and molded, and animated by the celestial love that, while Jesus was alive on earth, could only fling its ray like a small candle into a thick night.

"And now, after a time, this new covering hardens; it becomes a thick compressed crust around the quick spirit, beneath which it was at first so yielding. It is heavy with pendants and badges; it is thick with symbols and rites; it is wrapped all about with the stiff paraphernalia of statutes and creeds; it is bound about with priestly orders; it bristles with staffs of officers; it is enervated with monasteries and churches; it looks eternal with its towers and foundations, its constitutions, decretals, rubrics, its solid institutions and absolute weight of dominion. In this mighty shell of the church, the life that was first incarnate in Jesus lay inertly hidden all through the terrible ages of violence, when it must have perished had it been less stoutly protected. What tempests raved around it. All the elements of human nature were let loose upon it; war beat upon it with its battle-axe; fraud and rapine and power and ignorance bored into it with their bits and pried at it with their levers. These were the dark ages; but the church protected the seeds of truth and goodness that were committed to it. Men said the church is eternal, the church is unchangeable; its unity cannot be broken; its integrity will never be disturbed; but the time came for this 'corn of wheat' to fall into the ground and die; the bands were loosened, great fissures opened in its sides, walls sprung and fell in, and, in spite of every effort to preserve it by clamps and ligatures, the parts dropped asunder. There was a shudder, as if the world

was coming to an end. The truth was, the world was coming to a beginning ; the new world which had been waiting for the dying of the body, that it might feed on the spirit, which alone could give life. The principles of our modern civilization, the principles of our modern humanity, would never have been what they are, would never have been ours at all, but for the dropping and decay of that mammoth institution which for half a thousand years had been identical almost with the very existence of social order.

"This is the economy of nature ; seen alike in the rotting of seeds, the decay of fruits, the dissolution of human bodies, the breaking up of customs, establishments, institutions, no matter what may be their dimensions or their character."

Mr. Frothingham is rather above the medium height, well proportioned, and altogether of an elegant, graceful figure. He stands perfectly erect, and there is about him everything, in the physical as well as mental peculiarities, to attract and to fascinate. His head is of large size, with finely molded features of the highest intellectual type. His brow is round and massive, his eyes are light and full of expression, and his whole countenance betokens rare and noble qualities of both manhood and mind. In his manners he is the polished gentleman. A proper dignity, a refined tone, and a genial kindness pervade his demeanor at all times.

Mr. Frothingham is one of the most brilliant minds of the day. His scholarship is thorough, and, more than this, he is a profound and original thinker. His learning and research are but the growth of a nature naturally refined, full of intellectual aspirations, and guided by the strongest mental powers. He was born for a scholar. Philosophy, logic, and sentiment are elements of his mental nature as much as the senses are of his physical. Hence he has matured into a thinker of rare ability. It is delightful to hear or read his written pages. They are couched in the purest and most elegant expressions of the English tongue, and they show a reach and an originality of thought which cannot but arrest the intelligent mind. He is progressive ; he looks onward and upward in everything ; and the unprogressive, and the timid, and short-sighted may feel alarm at his bold conceptions, his daring prophesies, and aggressive purposes. But he works with the forces of intelligence alone. As far as these will carry a courageous, ambitious spirit, so far will he go, and no further. He sounds out new channels of thought, he explores new paths of truth, and he delves into the very caverns of lore. Powerful to think, eloquent to declaim, elegant in gesture, he is as brilliant an example of intellectual power as the modern pulpit presents.

REV. JUSTIN D. FULTON, D. D.,
PASTOR OF THE HANSON PLACE BAPTIST
CHURCH, BROOKLYN.

REV. DR. JUSTIN D. FULTON was born at Sherburne, Madison County, New York, March 1st, 1828. When eight years of age, the family removed to Michigan. He had previously attended the public school of his native village, and his education was continued under many disadvantages, after the removal. At the age of nineteen, in 1847, he entered the University of Michigan at Ann Harbor, where he passed three years. He next entered the senior class of the University of Rochester, then just founded, and was graduated with honor in 1851. Two years were devoted to a course in the Theological school connected with the University, and in 1853 he was ordained to the ministry of the Baptist church.

He immediately went to St. Louis, where he edited the *Gospel Banner* for two years. The slavery excitement finally broke up the newspaper enterprise. In 1855, Dr. Fulton became the pastor of the Baptist Church, at Sandusky, Ohio, and later, in the fall of 1859, he accepted a call to the pastorate of the Tabernacle Church at Albany, New York. Here he spent four years in a very successful ministry. In January, 1864, he was invited to the charge of the Tremont Temple congregation, in Boston, where he remained nine years. When he went to Boston, he found the congregation much reduced, having but fifty members remaining, and the income was only eight hundred dollars a year. During his term of ministry, which was most efficient and powerful in the pulpit and out of it, the membership increased to one thousand, and the income to twenty-one thousand dollars. In 1872, Dr. Fulton was called to his present field, the Hanson Place Baptist Church of Brooklyn. This congregation was organized about twenty years ago, and formerly worshiped in Atlantic street. They at length erected a large brick church edifice in Hanson Place, and have since been a strong and influential body.

Dr. Fulton is an able writer, and has published a large number of books and pamphlets. Among others are "The Roman Catholic element in America;" "Life of Timothy Gilbert, the Founder of the Tremont Temple;" "The True Woman;" "Rome in America." A tract on the Sabbath had a sale of more than one hundred thousand copies. He has written a great deal on the subject of temperance, and, in fact, on all the reforms of the day. One purpose in his removal to Brooklyn, was to establish, through the aid of the congregation to which he was called, a paper to give currency to his sermons and writings on reforms.

We quote from another the following personal description of Dr. Fulton:

"The deportment of Dr. Fulton in the pulpit is entirely original, as distinguished from that of any of the other leading preachers in this city. His dress is plain but neat. His step to and from the desk is elastic, and altogether devoid of any aim at formality. His voice is not subjected to any severe test by affected and unnatural efforts at false intonation, and yet, while his words roll fast and furiously after each other, as if each one of them was a rival messenger from a warm, zealous, and earnest heart, they are modulated in their rising and falling, but never at the expense of the speaker's fervor. In his manuscript, fine rhetoric abounds, but that is frequently deserted for the resistless impulse which the preacher obeys as he steps to either side of the desk, or springs back from it to pour forth his eloquent and thrilling practical appeals, or to cite his telling illustrations in support of them.

Dr. Fulton enjoys a wide reputation as an eloquent and impressive preacher, a fluent and pointed writer, and, in all labor, one of the most earnest and practical of men. Always an industrious student, his ability in scholarship is enlarged and thorough, while his gifts as an orator and writer are of that original and splendid kind, which cannot fail to command attention. In all his pastorships he has labored with great success, constantly widening the scope of his influence and the bounds of his fame. Peculiar, marked, and effective in all his characteristics, whether of the mental or physical nature, he occupies a position at once of prominence and power. For religion and reform he is ever a zealous champion, doing battle on every hand, without fear or favor. With a conscience keenly sensitive to the demands of duty, he has the talents, courage, and energy which make his efforts successful in whatever direction he feels called upon to devote them.

REV. HENRY M. GALLAHER,
LATE PASTOR OF THE FIRST BAPTIST
CHURCH, BROOKLYN.

REV. HENRY M. GALLAHER was born at Castlebar, Ireland, September, 11th, 1833. He came to the United States in 1850, and, after spending some time in the State of Connecticut, went to the West. In June, 1861, he was graduated at Shurtleff College, a Baptist institution, at Upper Alton, Illinois, where he had passed six years in preparatory and theological studies. He had been licensed to the Baptist ministry in 1857, and preached his first sermon at Springfield. Immediately upon his graduation, he settled at Quincy as the pastor of the Vermont street Baptist Church, which position he held for three years. He next accepted a call to the First Baptist Church, Brooklyn, where he assumed his duties August 1st, 1864. Several years since, he accepted a call to the Broad street Church, Elizabeth, New Jersey.

Mr. Gallaher has written much on political subjects in the papers. He is a popular lecturer throughout the country.

Mr. Gallaher is of the medium height, of good proportions, and erect figure. His face and whole appearance is very plain, and, while he looks altogether an humble-minded, unobtrusive person, there is a quickness in his eyes and a general intelligence about his countenance, which show him to be a man of thought and ability. He has a head of the average size, with regular features, and wears his hair combed behind his ears. He is affable and genial with all classes of people. A peculiarity about him, at all times, is a nervous impulsiveness, which often borders on excitement.

Entering the pulpit, he falls carelessly into a seat, runs his fingers through his hair, moves the books about, crosses first one leg,

and then the other, and in many ways gives token of this ever-present nervousness. At the proper time, with a sudden start, he takes his place at the desk, and begins the services with nervous abruptness. Should he read a hymn, he holds the book by one corner, allowing the cover to fall, while with the hand that is free he fumbles the corners of the Bible. In prayer his hands sweep all over the same book, sometimes between the leaves, and then over the pages, and occasionally he gives a turn to the hymn-book. Meanwhile a torrent of words is falling from him. There is no cessation—no pause—no breath-taking about it. As fast as he can speak—hurrying, crowding, lapping one word upon another—they are poured forth, rather than intelligibly articulated. These singular mannerisms, and this extraordinary volubility of speech weaken, but do not destroy the impressions of his prayer. His whole soul is in it, and he evidently feels the inspiration of spiritual communion. It seems as if he could pray thus on and on for hours. There is no hesitation for a new theme of petition any more than there is a deficiency in words to express it. Topic after topic is taken up, all with the same earnestness, the same Christian love, and the same ardor of faith. At length, alone from exhaustion, he abruptly checks himself, opens his eyes, and proceeds to the other services with a continued nervousness. When he reads, it is with the same haste, speaking in a loud key, and then very low, in holy abstraction more than to give a correct elocutionary reading of the passage. Here again, notwithstanding his peculiarities, he is very effective—there is honest feeling in his tone, and the words which he wishes to press home to others have already touched his own sensibilities.

His sermons are written out quite fully, but his nervousness is such that he reads but little from the manuscript. He repeats a line or two, when he rushes to the front of the pulpit, and delivers himself of the thoughts which crowd upon him faster than he can speak them. His self-possession, for a young man, is very great, and he speaks with the full power of the natural orator. He does not talk as rapidly as in his prayer and reading, but still he has an extraordinary command of language. You notice the accent of the Irishman very decidedly, and in his style of thought and emotional utterance there are to be found other characteristics of his nation. The order of his sermon is well preserved in his memory, and however much he may be carried off into extemporaneous outbursts, the argument is logically maintained. He moves nervously from side to side of the

pulpit; he places himself against the large gas-fixture, or he leans forward, looking into the very eyes of the people. Sometimes his hands are in his pockets, sometimes under his coat-tails, and sometimes in his hair. His arms cleave the air in every gesture ever attempted, and his body assumes every attitude which can be made expressive of feeling. All the time he talks, and talks well. It is not mere declamation, mere wordy outbursts, mere eloquence, but it is comprehensive thought, practical religious instruction, and candid counsel. To be sure there is a want of polish and dignity in many of his ways, and his forms of expression are not always the most scholarly, but he stands in the equally noble proportion of an eminently common-sense Christian teacher. Neither crowds nor places put any restraint upon him. Dignity, and what he would call prudish refinements, give him no concern; but his desire is to seem, as he truly feels, no higher than the humblest. The conventionalities of the clerical life and the vanities of human nature do not disturb him, while manly uprightness and the lofty Christian character are his sole ambition.

Mr. Gallaher is an excellent singer, and it is his custom to join with his congregation, leading them in a manner not often seen on the part of a minister. We noticed another peculiarity in his transferring himself from the pulpit to the lobby, where he shook hands with all passing from the building.

REV. THOMAS GALLAUDET, D. D.,
RECTOR OF ST. ANN'S EPISCOPAL CHURCH
FOR DEAF MUTES, NEW YORK.

REV. DR. THOMAS GALLAUDET was born in Hartford, Connecticut, June 3d, 1822. His father was the Rev. Thomas H. Gallaudet, LL. D., a Congregational minister, who founded the first Institution for Deaf Mutes in the United States, at Hartford, in 1817, and his mother, before her marriage, was Miss Sophia Fowler, a born deaf mute, and one of Dr. Gallaudet's first pupils. She is still living, and is the matron of the Institution for Deaf Mutes at Washington, D. C. Dr. Thomas Gallaudet is the eldest of eight children, all living but one. He was graduated at Trinity College, Hartford, in 1842, and taught in Connecticut for one year. In September, 1843, he became an instructor in the Institution for Deaf Mutes in New York, and soon after a communicant of St. Paul's Chapel. He was admitted by the late Bishop Onderdonk as a candidate for holy orders, and pursued his theological studies privately. In July, 1845, he married Miss Elizabeth R. Budd, only daughter of the late Dr. B. W. Budd, of New York, and a graduate of the New York Institution for Deaf Mutes. He was ordained deacon in the summer of 1850, at St. Stephen's Church, New York, by Right Rev. Bishop Whittingham, of Maryland, and here he preached his first sermon. For about a year he was assistant minister at St. Stephen's, though still teaching daily at the Institution for Deaf Mutes. In the summer of 1851 he was ordained priest by Bishop Delancey, of Western New York, at Grace Church, Brooklyn. During 1851-2, he officiated mostly at St. Paul's, Morrisania, and had a weekly evening Bible class for educated deaf mutes in New York—first in the vestry-room of St. Stephen's Church, and then at No. 59 Bond street. Says Dr. Gallaudet, in a letter addressed to us: "I was called upon from time to time to act as pastor among these deaf mutes, residents of our city—baptizing some, presenting some for confirmation, and receiv-



Thomas Gullaudet

ing some to the holy communion. At last the thought entered my mind that I would found a church in which the adult deaf mutes might find a spiritual home. The first services were held in October, 1852, in the small chapel of the New York University. The church was incorporated under the title of 'St. Ann's Church for Deaf Mutes.' In November, 1857, we removed to the lecture-room of the Historical Society building, corner of Second avenue and Eleventh street. In the fall of 1858 I resigned my connection with the Institution, to give myself more exclusively to my duties as rector of St. Ann's. In July, 1859, we purchased our present property in Eighteenth street, near Fifth avenue, including the church and rectory, and the four lots on which they stand, for seventy thousand dollars. As is now well known, we have three services at St. Ann's Church every Sunday, the afternoon being for deaf mutes. At the other services, (conducted as in any other Episcopal church,) frequent interpretations by signs are given for the benefit of deaf mutes. Our church is entirely *free*, supported by the free-will offerings of the worshippers. As rector of St. Ann's Church, I strive to do all in my power to promote the temporal and spiritual welfare of the deaf mutes, residents of this great city and its suburbs. When they are out of work I get situations for them. I visit them and minister to their necessities in time of sickness and trouble. I have received many to the communion. The kind-hearted hearing and speaking persons, who have gathered around these our deaf mute brethren in parish relations, have assisted me greatly in my work."

Dr. Gallaudet received the degree of D. D. from Trinity College, in July, 1862, just twenty years after his graduation. He has published various pamphlets in relation to his church, and several sermons. He is the author of a popular Christmas Carol, entitled "The Day of Days." Through his instrumentality, monthly religious services were established in Boston and Philadelphia; and finally regular Sunday services in Philadelphia, Baltimore, Albany, and Boston. Occasionally they are held in other cities. St. Ann's is the only church in the United States which takes any special interest in the graduates of the various institutions for the deaf mutes. The deaf mute community of the United States number upward of twenty thousand.

Dr. Gallaudet and his deaf mute wife have been blessed with seven children (five daughters and two sons) having all their facul-

ties. They have learned the signs and spoken language, so as to converse readily with both father and mother.

Dr. Gallaudet is about of the medium height, and has a fair complexion and light hair. His face is a likeness of his heart. It is truly benevolent in every lineament. He has a fine brow, though the lower portion of the face is more long than broad. His eyes are soft and gentle, and his voice is ever kindly and sincere. No man could be better adapted for the duties of a teacher and pastor among such an afflicted class of human beings as the deaf mutes. One look at him is sufficient to awaken their entire confidence and love. There is a benignity which satisfies the longings of their saddened spirits, and there is a gentleness of manner which tells them of sympathy and regard. In his presence their hearts feel less desolate, and the golden sunshine chases the gloom from their paths. Recoiling from the cold-hearted, thoughtless world, they are made aware of a kindness which they lamented as extinct; they are aroused to effort by friendly encouragement; and they are invoked to repentance by a language which is in signs of their own.

There has been much to inspire Dr. Gallaudet to his constantly extending labors in behalf of the temporal and spiritual condition of the deaf mutes. It should be remembered that he is the son of a mother thus limited in her faculties, and yet devoting a great intelligence to the elevation and happiness of her class—the son of a father whose name is to be forever memorable by reason of the great philanthropy and varied talents which he devoted to the founding of the first institution for deaf mutes in this noble land, and the husband of a lady who is one of the crowning examples of the triumph of mind over misfortune. His efforts have been prompted by teachings almost from the cradle; and they have been encouraged by results which brought joy to those of his own love. Vouchsafed himself to hear and speak, he has made it his patient, self-denying task to instruct those not similarly blessed in a mode of intelligent signs by which art seeks to supply, in a measure, the short-comings of nature. He has worked earnestly, and with great success. Many afflicted beings, through his excellent teaching, have become educated mutes, and thus attained to a new and brighter existence. Their minds have been carefully cultured, they have been prepared for different occupations of life, and the way once so dark and difficult has been made plain and happy. Much was gained, but Dr. Gallaudet felt painfully conscious that there was still a want unsupplied. The

deaf mutes had no church organization; there was no altar where they could gather understandingly; no pastor who was devoted to their spiritual welfare. He resolved to found such a church, to extend the Christian invitation from such an altar, and to fully assume the duties of such a pastor. The undertaking presented vast obstacles, and was only to be accomplished by faith in God's providence and by unceasing toil. Hopeful and courageous, he entered upon his darling scheme, and has persevered with that enthusiasm which deserves and generally obtains success. He finds that he has laid broad foundations for a great and good work, and that it prospers even beyond his most sanguine expectations. The congregation gains in numbers, a heavy debt is rapidly decreasing, and at an early period there will be a church *free* to deaf mutes and all others. Greater publicity is given to the cause of the deaf mutes, and their interest has become the concern of many new and powerful friends. All this is mainly due to the energetic, self-sacrificing efforts of Dr. Gallaudet, and justly entitle him to universal applause.

He is a man of liberal attainments, and a fluent, earnest preacher. In his public appearances he seeks no display. He is most modest in his bearing, but convinces all of his virtues, merits, and piety. He adopts plain, comprehensive language, which is spoken with much earnestness of manner and warmth of appeal. But he is at no time more sublimely the Christian teacher than when his lips are motionless, and he is delivering holy truths by perfect and eloquent signs. Those whom the sweetest sound could not attract, and who are mute to all utterance forever, receive intelligibly the message of grace. It is a triumph beyond oratory. It is a presentation of the argument of faith in a new discovered tongue. It is the anointing of souls which otherwise might go unhealed into eternity.

REV. JOHN N. GALLEHER,
RECTOR OF ZION EPISCOPAL CHURCH,
NEW YORK.

REV. JOHN N. GALLEHER was born in Mason county, Kentucky, February 17th, 1839. After pursuing academic studies in that county, he entered the Latin School of the University of Virginia, where he was graduated in 1858. He went to Louisiana, but returned to Kentucky at the outbreak of the war, and he became a private in the command of General Albert S. Johnston. Acting as secretary of General Buckner, he went to the front, and, taking part in the battle of Fort Donelson, he was captured and sent a prisoner first to Camp Chase in Ohio, and then to Fort Warren in Boston harbor. In July, 1862, he was exchanged, when he received an appointment to the staff of General Buckner, and with him accompanied General Bragg's famous expedition into Kentucky. He subsequently held the different ranks of captain, assistant adjutant-general, and lieutenant-colonel, and at the close of the war was in the Trans-Mississippi Department, still on the staff of General Buckner.

He then commenced the study of law, and was graduated at the law school of Judge Breckenbrough at Lexington, Virginia, in 1866. He was admitted to the bar in Louisville, Kentucky, and practiced for one year. At this date he determined to become a candidate for holy orders in the Episcopal Church, and, accordingly, took a partial theological course at the General Theological Seminary, New York. In June, 1868, he was made a deacon at Christ Church, Louisville, by Assistant Bishop Cummins of Kentucky. He remained as assistant to the Rev. Dr. Clark, at Christ Church, until January, 1869, when he was called to the rectorship of Trinity Church, New Orleans, as the successor of the Rev. Dr. John W. Beckwith, who had been elected Bishop of Georgia. He was admitted to the priesthood in June, 1869, at Trinity Church, New Orleans, by Bishop Wilmer of



Faithfully Yours,
J. M. Gulliver—

Louisiana. He continued in that parish for nearly three years, when, in the fall of 1871, he was called to Memorial Church, Baltimore, from which he was called, September 21st, 1873, to Zion Church, on Madison Avenue, New York.

At an early period this congregation was Lutheran, but became united with the Episcopal denomination in 1810. This action was taken by reason of a change in the religious views of both pastor and people. For a long period they worshiped in Mott street. In 1835 their present edifice, on the corner of Madison avenue and Thirty-eighth street, was erected.

Mr. Galleher is above the medium height, with a round, erect person. He has a stately, dignified walk, and his manners at all times give evidence of the composed, self-possessed character. A slight reserve with strangers disappears on more intimate acquaintance. His head is large, and firmly placed on his shoulders. The whole face is full of expression. In all respects both the physical and mental powers show great development. Often in the man of Southern birth you observe more that is impulsive than you do in Mr. Galleher, for while he is quick to feel and determine, still he is never hasty, never excited, and never without method. The fact is, he is by nature a person of cool reflectiveness, and his large experience in the world has trained and subdued him even more to the direction of his own calm will. Hence in the pastoral and all other work he is a safe counselor and an unwearying laborer. He has penetration and foresight, and he has a steady patience and energy. His agreeable personal character and his life of piety go far to make him admired and influential, but his success is secured by practical wisdom and perseverance in action which are always equally apparent. In all branches of the pastoral duty, in preaching and in writing, in the Sunday School, and in works of benevolence, he is always conspicuous for fidelity to every claim upon him, and for the highest ability in his mode of discharging them. Showing deep convictions of his responsibility, he is found constantly laboring in his appointed place, with results at once significant of his judgment, talents, and faithfulness. In the pulpit his gifts as a speaker, his originality of thought, and his polish of language are not less effective.

Mr. Galleher went into the ministry from the deepest personal conviction. Already in a profession offering the widest scope for talents and ambition, he prepared himself for another of a sacred

character on the promptings of a converted heart. His opportunity for observation among men has been greater than is generally the case with clergymen, and this circumstance has given him additional power in his preaching and other efforts. He is no-stranger to the world or men in the conflict between good and evil. Consequently, he is a very effective preacher in dealing with the temptations of life, and human opportunities and hopes. On these subjects, especially, he is a close, philosophical thinker, and awakens an absorbing interest in his audiences. He penetrates to the truth of human motives, however hidden; he tenderly unfolds the daily life and aspirations of man, and he paints in glowing language the bliss of religion and virtue, while he tempts the froward heart to penitence and peace. His voice rings out in tones of melody, and he stands strikingly impressive in his stature and bearing. No one can doubt his sincerity, and no one can fail to feel the force of his reasoning, and the thrill of his eloquence. Preacher and people are thus made one in sympathy and purpose, and they go forth from these ministrations alike anointed with heavenly grace; and inspired with a stronger courage in faith and duty.

REV. HARVEY D. GANSE,
PASTOR OF THE MADISON AVENUE REFORMED
CHURCH, NEW YORK.

REV. HARVEY D. GANSE was born at Fishkill, Dutchess county, New York, February 27th, 1822. He was graduated at Columbia College, New York, in 1839, and in theology at the Seminary at New Brunswick, New Jersey, in 1843. During the same year he accepted a call to the Reformed Church at Freehold, New Jersey, where he remained until 1856. He then became the pastor of the Northwest Protestant Reformed Dutch Church of the City of New York, now known as the Madison Avenue Reformed Church, over which he has presided with great acceptability for a period of seventeen years.

This congregation was organized by order of the Classis of New York, by the installation of four elders and four deacons, on the 17th day of April, 1808; a previous meeting for the election of those officers having been held on the 27th day of January in the same year. Rev. Dr. Livingston, of the Collegiate Dutch Church of New York, presided at both of these meetings. The church began with one hundred and forty members, of whom more than two-thirds, or nearly a hundred, had been dismissed for that purpose from the Collegiate Church. The first church edifice in Sugar-loaf (afterward Franklin) street was dedicated on the same day on which the first Consistory was ordained; Dr. Livingston conducting both services. This building was burned in 1839, and was at once re-built on the same site. In 1854 the congregation removed to a new church which had been erected on West Twenty-third street, between the Sixth and Seventh avenues, a location, then far up-town. Fifteen years later the continued up-town movement of the population obliged another removal to be determined upon. In 1869 a sale was made of the Twenty-third street property, and lots were purchased on the corner of Madison avenue and Fifty-seventh street. The corner-stone of a new edifice was laid on the 23d of May, 1870, in the presence

of a large congregation. Addresses were made by a number of the city ministers of different denominations. The church is an imposing building of Ohio stone in Romanesque style. There is a main building, which will seat nearly eleven hundred people, and a lecture room also of commodious size. The spire is one hundred and eighty-eight feet high. By decree of Court, the name from the 1st of January, 1871, was changed to Madison Avenue Reformed Church. The pastors of the church have been Rev. Christian Bork, from 1808 to 1823; Rev. George Duboise, from 1824 to 1837; Rev. Christopher Hunt, from 1837 to 1839; Rev. James B. Hardenberg, from 1840 to 1856; Rev. Harvey D. Ganse, from 1856 to the present time.

Mr. Ganse is about of the medium height, with an equally proportioned figure. He has a sandy complexion, and wears spectacles. His head is fully developed in the intellectual section; both his appearance and manners impresses you with the fact that he is a diligent student and thinker. He always shows a great deal of absorption in whatever task or duty may engage him, but is never without all proper courtesy to those with whom he comes in contact. He is, in the largest sense, a minister of Christ and the pastor of his flock. Nothing turns him aside from the duties and responsibilities which rest upon him. Throughout his career he has been a model to his professional brethren, and a cherished guide of the religious community at large. Failing in nothing, but rigidly correct in all things, by whatever test has been applied to him, he has exerted an influence wide in its ramifications, and still no more than such a man should enjoy. The strong and controlling element of his nature is *conscientiousness*. He applies it strictly to every personal act, great or small, and to the actions of all other persons. Policy and compromises in life, or the church, are never thought of by him; but he follows the light of conscience and duty wherever it may lead him. Consequently he is a strong man in the community, and a still stronger one in his denomination.

As a preacher he is a person of facts rather than fancy. He preaches to the point, with entire command of all the bearings of his subject, and interests wholly by the language of religious instruction, which is imparted in a manner of unmistakable sincerity and seriousness on the part of the speaker. These pages relate the career of no man who is more worthily doing the work of the ministry.

REV. GEORGE J. GEER, D. D.,
RECTOR OF ST. TIMOTHY'S EPISCOPAL
CHURCH, NEW YORK.

REV. DR. GEORGE J. GEER was born at Waterbury, Connecticut, February 24th, 1821. His early studies were at Cheshire Academy, which was under the direction of the Rev. A. C. Morgan, a well-known instructor of that period. He was graduated at Trinity College, Hartford, in 1842, and at the Episcopal General Theological Seminary, New York city, in 1845. He was made deacon in the latter year at Christ Church, Hartford, by Bishop Brownell, of Connecticut, and priest in 1846 at Christ Church, Balston Spa, by Bishop Delancey, of western New York. Soon after graduation he had been called to Christ Church, at Balston Spa, and he discharged the duties of a very efficient rectorship in this parish for seven years. At the end of this time he was invited to the more extended field of an assistant to the Rev. Dr. Robert S. Howland, at the Church of the Holy Apostle, in Ninth avenue, New York. He officiated in this parish from 1853 until November, 1863, a term of thirteen years. During the latter portion of this time he had received a call to the parish of St. Timothy, in the upper section of the city, which he did not immediately accept, though he undertook to attend to the pulpit supply. At length, however, he accepted the call, and entered regularly upon the parish work in which he has since been engaged. Dr. Geer received his degree of D. D. from both Union and Columbia Colleges in the same year.

St. Timothy's parish was founded by the Rev. Mr. Tracy, who desired to afford church accommodations for Episcopalians in the growing population of the up-town wards. The first preaching was in a small building in Fifty-first street; and in 1853 a church edifice was erected in Fifty-fourth street, west of Eighth avenue. This building was occupied by the congregation for seven years, until 1860, when it was sold to the Baptist congregation under the pastoral care

of the Rev. Dr. Williams. An eligible site on Fifty-seventh street was then purchased, where a chapel was erected, which was first occupied on Easter Day, 1867. This chapel has seating accommodations for five hundred people. A large portion of the site has been reserved for the erection of a handsome church edifice at no distant day. A wealthy and highly respectable class of population are fast filling up all of this section, which is immediately adjacent to the Park, and the congregations here planted will in the future be the most numerous and important of the city.

Dr. Geer is about of the average height, with a round figure. He is a person of active temperament and movements. His head is large and round, with regular features of much amiability. He has, in fact, one of those bright open faces which it is a pleasure to look at. It has nothing sinister, nothing ignoble, and nothing unpleasant about it. You read in it the good heart, the faithfulness to moral and religious principles, and the culture and intelligence, which together form the highest standard of character. His manners are not less agreeable to contemplate. He is not without dignity—and no clergyman should be—but it is modified by so much real, hearty good feeling and geniality that you are at once placed on the most friendly and intimate footing with him. No person ever went into his presence, no matter of what station, who found him anything but courteous and genial, and at the same time did not think that he maintained all the dignity and circumspection which were proper in his calling.

Clothed with marked and many graces of character, Dr. Geer is peculiarly armed for his work in the field of the Lord. He goes about it with an earnest spirit and a cheerful heart. He makes no failures, for he is persevering, and not less practical. He always works harder than anybody else. Whatever may be the measure of his success, be it small or great, he is neither discouraged nor elated. But he keeps straight on. Cheerful and confident, bold and determined, he sweeps away obstacle after obstacle, and, in the end, often astonishes those who are looking on, at his signal triumphs; but never himself, as he has not allowed his sanguine nature to contemplate anything short of success. He is sanguine, but only so because he has faith in works and prayer. Without these he expects nothing. As neither are ever wanting, he has always a great hopefulness.

He has been emphatically a worker in all the parishes he has been connected with. He does not believe in an ornamental, inefficient

ministry, but in one that earns success by work, struggles, and heroism. If the sheep do not come to his flock, he goes after them. Self-sacrifice, toil, in season and out of it, vigilance, and faith, are the great sources upon which he relies. He does not stand aloof from his fellow-men, nor is he satisfied to do certain official things in an official way, but he is every man's friend and servant and comforter. His large heart, and his invincible spirit gave sincerity and force to all his undertakings, and he stands foremost among his cotemporaries for the earnestness and success of his whole ministerial career.

As a preacher, Dr. Geer is sound, logical, and persuasive. He has a good voice, and his manners are unexceptionable. He preaches as if he felt its responsibility, and his tender, while serious, words go far to arouse the same feeling in his hearers in regard to their own condition. The effect of this preaching is to awaken reflection. He does not send the audience home talking of extraordinary bursts of eloquence, but they go away edified and comforted in holy truths.

REV. F. W. GEISSENHAINER, D. D.,
PASTOR OF ST. PAUL'S LUTHERAN CHURCH,
NEW YORK.

REV. DR. FREDERICK WILLIAM GEISSENHAINER was born at New Hanover, Montgomery county, Pennsylvania, June 28th, 1797. His father was Rev. Dr. Frederick William Geissenhainer, a native of Prussia, an early Lutheran minister in this country, and a man of great learning. This gentleman was distinguished for intelligence, and was particularly noted for thorough scholarship in Hebrew, Latin, and Greek. He was also a profound mathematician, mineralogist, and botanist, and of extensive scientific acquirements. He is said to have been the first to discover the value of anthracite coal for melting iron. For a number of years he officiated as pastor of Christ Lutheran Church in Frankfort street, New York. This church is well remembered as being the only church in New York, beside the Episcopalian, which escaped desecration at the hands of the English, it being attended by the Hessian soldiery, who were Lutherans. The senior Dr. Geissenhainer died in 1838.

The subject of our present notice came to New York with his father at an early age, and received his education, both academic and theological, from his father and other instructors who were employed. He was licensed as a minister of the Lutheran Church in 1818 at the early age of twenty years. He was first settled over a congregation at Vincent, Chester county, Pennsylvania, where he remained ten years. He was then called to St. Matthew's Church, in Walker street, New York, where the services were conducted in English. He continued in this position about fourteen years. The congregation of Christ Church at length became the possessors of the property of St. Matthew's, and took that name.

Dr. Geissenhainer now determined to found a new organization, and established his present church, known as St. Paul's. The first preaching was in a hall in Eighth avenue. A church was erected in

1842 on the corner of Sixth avenue and Fifteenth street, mainly through the liberality of Dr. Geissenhainer himself. It is a fine stone structure, and the whole property is now valued at some eighty thousand dollars. Dr. Geissenhainer commenced his organization with eleven poor families; but the congregation has now one thousand three hundred communicants, and the Sunday school has between six and seven hundred scholars. The principal service is in the German language, but one is in English, for the benefit of the young people, who, as a general thing, speak that language. Through Dr. Geissenhainer's efforts and pecuniary means a large Lutheran Cemetery has been established.

The Lutheran Church was established in the American colonies at an early period. There was a church in New York in 1659, which was called Trinity, and stood in Broadway, near Wall street, but was destroyed in the great fire after the city fell into the possession of the English, and another in Georgia in 1748. There was no general organization of the church, however, until the arrival of Rev. Dr. Henry Melchoir Muhlenberg at Philadelphia, about 1742, who was a distinguished European scholar, and gathered the first synod or conference of the ministers in that city. In 1795 there were from three to four hundred clergymen, and from four to five hundred congregations. There are now 2,309 pastors, 4,115 congregations, and 435,000 communicants. During 1873 there was an increase of 134 pastors, 289 congregations, and 27,000 communicants. It is estimated that in the city of New York alone there are at least one hundred thousand Lutherans, who support thirteen churches. Pennsylvania and Ohio have the largest population of Lutheran believers. Missions are maintained by the American Church in Asia, Africa, Canada, and Texas. About three years since a theological seminary was established in Philadelphia, for the education of young men for the ministry, which has a learned faculty of seven professors and about thirty students. At an earlier period of the church the want of such an institution was supplied by the appointment of four ministers, whose duty it was to instruct young men for the ministry. Rev. Dr. Geissenhainer, Sr., was one of these instructors.

Dr. Geissenhainer is about the medium height, sparely made, and, for a man of his years, has a great amount of activity. His head is more long than round, and his face is very decidedly of the German type. His features are small and regularly molded, and his eyes are lit with a keen and often times merry twinkle. There is great

flexibility in his features, and all his emotions are vividly shown in his countenance. He is a person of much vivacity and cheerfulness of manners, and his conversational powers are such that he is a most attractive social companion. His manners are not only courteous, but so genial and unassuming that you find yourself, though a stranger, on the very best terms with him in the shortest possible time. He talks upon any and all subjects with knowledge, animation, and interest, and shows himself at once the profound scholar, the shrewd observer of the world's affairs, and the genial gentleman.

Dr. Geissenhainer preaches an original and very practical sermon. He is a logical, pointed writer, as are all the thinkers of the German cast of mind; and while he comes very directly to the idea he wishes to convey, his argument in maintaining every proposition is absolute and overwhelming. He deals mostly in those themes which invite a learned expounding of the scriptures, and a full exposition of the moral obligations which are incumbent upon mankind. His people go to him for *religious* instruction, and they get it. It is given with the authority of a man holding a sacred commission to proclaim the truth, and likewise with the tender concern of a father, solicitous for their temporal and spiritual welfare.

He has a clear, distinct voice, and is emphatic in his manner of delivery. He is equally acceptable as a speaker in the German or English languages, having them both fully at his command. There is an ever-present dignity and seriousness about him in the pulpit, and everything that he does is in evident recognition of the sacredness of the place and occasion, and of the responsibility resting upon himself as a religious teacher.

Dr. Geissenhainer has done a great work among the people of his ancestral race. While he has not wished to unlearn them in the language and habits of the Fatherland, he has been able, from his knowledge of the American people and society, to make the strangers at home in the new land, and at the altar of their religion. At St. Paul's church the German language is spoken in all its purity, and the forms and services are those of the European Lutheran church; and still it is a congregation with its members loyal to the American government, and with all their interests identified with that of the country of their adoption. Their pastor, in his extensive scholarship and high moral character, is a fitting type of the great and good in the land beyond the sea, at the same time that he stands prominent as an American citizen, and one of the foremost theological expounders of the American Church.

REV. CHAUNCEY GILES,
PASTOR OF THE NEW JERUSALEM HOUSE
OF WORSHIP, NEW YORK.

REV. CHAUNCEY GILES was born at Charlemont, Franklin county, Massachusetts, May 11th, 1813. His early studies were at a seminary under the charge of Rev. James Ballard, at Bennington, Vermont. He entered Williams College, but was obliged to withdraw by reason of ill health. He taught school for several years at Fishkill, Rochester, and Palmyra, in the State of New York. In 1840 he removed to Ohio, and continued teaching at Hamilton, Lebanon, and Pomeroy until 1853. He had been converted to the Swedenborgian or New Jerusalem faith while settled at Lebanon in 1846; and while at Pomeroy in May, 1853, he was licensed and ordained to preach. There are three degrees in the Swedenborgian ministry, in the first of which the minister is allowed to preach and baptize; in the second, to administer the Lord's Supper and solemnize marriage; and in the third, authority to ordain is given. Mr. Giles passed regularly through these degrees. In 1854 he was called to the First New Jerusalem Society in Cincinnati, where he remained until May, 1864. At the latter date he accepted the pastorship of the First Society in New York, over which he has now been settled nine years.

The First Society has a large and tasteful edifice on Thirty-fifth street, between Park and Lexington avenues, and is the only organization of the kind in New York. There are one hundred and fifty members, and the attendance is about four hundred. The Sunday School has over one hundred scholars. The congregation own three lots, and the original improvements cost about sixteen thousand dollars, all of which was paid. The church has been enlarged at an expense of seventeen thousand dollars.

The New Jerusalem Church is founded on the doctrines first broached by Emanuel Swedenborg, a Swedish philosopher and religious writer, who was born in Stockholm, January 29th, 1688, and

died in London, March 29th, 1772. His first religious work, published in 1749, under the title of "Arcana Celestia;" or, "Heavenly Arcana which are contained in the Sacred Scriptures, or Word of the Lord, laid open, beginning with Genesis, together with Relations of Wonderful Things seen in the World of Spirits and the Heaven of Angels."

He says, in regard to this work: "It is not unknown to me that many will say that a man can never speak with the spirits and angels while he lives in the body; and many that it is fantasy; others that I relate such things to gain credit; and others other things; but I do not hesitate on this account, for I have seen, have heard, have touched." He published his last work at Amsterdam, in 1771, under the title of "The True Christian Religion, containing the Universal Theology of the New Church foretold by the Lord in Daniel, chap. xii, 13, 14, and in the Apocalypse, chap. xxi, 1, 2." When on his death-bed, he was asked "to declare whether all he had written was strictly true, or whether any part or parts thereof were to be excepted." He replied with warmth: "I have written nothing but the truth, as you will have it more confirmed hereafter all the days of your life, provided you always keep close to the Lord, and faithfully serve him alone, in shunning evils of all kind as sins against him, and diligently search his Word, which, from beginning to end, bears incontestible testimony to the truth of the doctrines I have delivered to the World."

"There are a number of well authenticated cases in which Swedenborg communicated facts," says another, "his knowledge of which is deemed by the receivers of his doctrines wholly inexplicable without supposing him to have had communication with the spiritual world. He never sought, however, to make any demonstration of this knowledge, nor does he anywhere in his published works appeal to them as evidences of his mission or the truth of his doctrines. They seem to have been mere incidents of his life."

The following account is given of the comparative increase and forms of the New Church:

"A century has elapsed since the commencement of the New Church, and the number of those who openly profess to be receivers of its doctrines and members of the church is still comparatively small. It is greatest in the United States and England. These doctrines find, however, zealous advocates in France, Germany, Sweden, Switzerland, and indeed, in almost every portion of the Christian world. In England there is a General Conference of the New Church, which holds an annual session in different parts of the kingdom. In the United States there is

also a General Convention of the New Church, which meets annually in different places. There are church societies in both countries not in connection with these organizations. The General Conference has published a liturgy which is very generally used in England. A liturgy has also been published, and from time to time revised by the General Convention of the New Church of the United States. Several periodicals, both in England and America, are devoted to the elucidation and dissemination of its doctrines, and various able writers have published works for the same purpose. In the public worship of the New Church, in this country, generally speaking, no prayer but the Lord's prayer is used. The music consists mostly, and in many places entirely, of chants and anthems, the words of which are taken from the sacred Scriptures. The liturgy of the General Convention, besides the liturgized portion of the Book, contains two hundred and forty pages of scriptural selections, with suitable chants and anthems. The words of Scripture are regarded by the New Church as possessing an influence and a power in worship, whether in prayer or singing, altogether above those of any merely human composition."

The New Church was first established in the United States about 1820, in Baltimore. It is strongest in Massachusetts. The *New Jerusalem Messenger*, the organ of the denomination, is published in Boston. There is one society in New York, another in Brooklyn, and another in Hoboken.

Mr. Giles is regarded as one of the most powerful writers of his denomination. He is the author of several books respectively entitled "The Incarnation, Death, and Mediation of the Lord Jesus Christ;" "The Nature of Spirit, and of Man as a Spiritual Being;" "Heavenly Blessedness, Meet it is, and How Attained; a Series of Discourses on the Beatitudes;" "Vital Questions Answered," and of many published sermons.

In his personal appearance Mr. Giles is plain and unassuming, with much of the clerical dignity. He is under the medium height, well-proportioned, and active. He is evidently one of those men who can endure a great deal of patient labor without feeling it any tax upon a strong and vigorous body and mind, and also one of those who prefer to make no parade of anything that is accomplished. His head is round, with a prominent brow, and otherwise intelligent and amiable features. His manners are courteous and friendly; but there is always a reserve and modesty about him, unless he is specially brought forward. He has a mild and cheerful disposition, and a frankness and amiability which are particularly engaging with young people, over whom he has always exerted a most happy influence both as teacher and minister.

Mr. Giles is an interesting and impressive preacher, without the slightest effort on his part at anything like display. Indeed, his lan-

guage and manner are simple and undemonstrative in the extreme, but characterized by a great deal of religious solemnity. His sermons are replete with argument—sometimes, too, of a deeply metaphysical character; but the great feature is a tender and affecting elucidation in regard to those impulses in the human mind and heart which are to be trained into the fully developed religious nature. The carnal and the spiritual conditions, the sins which debase, and the perfect love which elevates, the soul's yearnings for the higher state of heavenly beatitude, the road by faith and works to attain it—all these, and others, are the constant themes which absorb the mind of the Swedenborgian minister. Mr. Giles, like all his brethren in that ministry, discusses them in a manner which is most likely to arrest the attention of the reflective hearer. They do not desire to effect conversion by the powers of oratory or rhetoric, but by establishing the doctrines as accepted and understood truth in the mind and conscience. They appeal to intelligence, to conviction of moral and religious duty, and to the impulses of human nature, softened and bettered by the baptism of love and religion. In making all this plain there is abundant room for the use of learning, but more especially for the exercise of keen powers of theological and philosophical reasoning. The Swedenborgian ministers and authors excel in these particulars, and the people at large are noted as a most intelligent class of believers.

Mr. Giles is greatly esteemed, not only for his intellectual talents, but for a consistent, upright private life. He became a convert to his particular faith by a long and earnest course of investigation, and since its public adoption he has always sought to exemplify his doctrines, as far as possible, by his daily practices. He has a stern resolution in maintaining his principles, and a deep conscientiousness in regard to all his actions. While he is without a vain and selfish ambition, still he is desirous to achieve a distinction which may be useful to his denomination and the cause of morals and religion generally. To this end he has already devoted his fine intellectual abilities as a writer and preacher, with a success which is affirmed by the popularity of his literary works as denominational books, and his high position as a pulpit expounder.

REV. A. D. GILLETTE, D. D.,
OF THE AMERICAN AND FOREIGN BIBLE
SOCIETY, NEW YORK.

REV. DR. A. D. GILLETTE was born at Cambridge, Washington county, New York, Sept. 8th, 1807. He is one of four brothers who entered the ministry, only one of whom beside himself is now living. His education was obtained at the District School and the Greenville Academy, Washington county. He pursued a theological course at Madison University, and also privately, likewise enjoying the privileges of a university student at Union College. In September, 1831, he was ordained at Schenectady, and installed as pastor of the Baptist church in that city, where he remained nearly four years. He became pastor of Sansom street Baptist Church, Philadelphia, in May, 1835, in which position he continued until 1839, when he went to the Eleventh street church, a congregation formed out of the Sansom street organization. In 1852 he was called to New York, to take charge of Calvary Baptist Church, now in West Twenty-third street, but formerly known as the Broadway Baptist Church. He received the degree of A. M. from Union College, and that of D. D. from Madison University. Many invitations have been addressed to him to take other positions in the pastorate, and from various institutions. He was twice, in an interval of four years, elected chaplain of the University of Virginia, at Charlottesville. He wrote, in conjunction with his elder brother, Rev. W. B. Gillette, a memoir of Rev. D. H. Gillette, and is also the author of a life of Dr. A. Judson, of Burmah, several pamphlets, published sermons, and some fugitive poetry and prose in newspapers and magazines. He introduced the missionary, Judson, to the lady who subsequently became his wife, and he enjoyed relations with them, and the cause in which both were distinguished, of the most intimate nature.

In January, 1864, he left Calvary Church to become the pastor of the First Baptist Church in Washington, D. C., where he remained

five years. Having lost his health he went to Europe, and passed a year in agreeable relaxation. After his return he took the pastoral care of the Gethsemane Baptist Church, Brooklyn, for a year and eight months. He then became Corresponding Secretary of the American and Foreign Bible Society, which position he still holds.

Dr. Gillette is slightly above the average height, and broad in proportion. His complexion and hair are light. His manners are easy and cordial, and his conversation is fluent. He evidently makes no claim to unusual dignity, but desires to appear an unassuming gentleman. He is of a cheerful, hopeful disposition, and friendships made with him are generally lasting.

He preaches with considerable power and eloquence. His text is well-elucidated, and he always embellishes his sermons with efforts of his fancy. His impulses are quick, and he is disposed to take the brighter view of life's pictures. This is soon apparent in all intercourse with him, and is particularly observable in his writings. He is a great comforter for the sorrowing heart. With a nicer skill than any surgeon in the case of a physical wound, he seeks to extract the fangs of grief. He is not satisfied with cold, formal, professional words, but his own bosom is filled with concern until the darkness of sorrow in the heart of his friend yields to the softly falling rays of generous, kindly consolation. There is no sky in which he cannot find a star; no fate in which he cannot discern a good Providence; no destiny which he cannot make beautiful with hope. In these and the other social duties of a pastor he is greatly and justly appreciated.

Dr. Gillette is very popular with his brethren of the ministry of all denominations. In every good work he is found among the foremost, assisting with discreet counsels and laboring with a heroic spirit. His genial nature, his cheering confidence, and his eminent piety, everywhere, and at all times, commend him as a congenial and successful co-laborer. Widely known, universally beloved, an accomplished student, a popular preacher, the name and qualifications of Dr. Gillette find no mean place in the annals of the metropolitan clergy.

REV. EZRA H. GILLETT, D. D.,
LATE PASTOR OF THE HARLEM PRESBYTE-
RIAN CHURCH, NEW YORK.

REV. DR. EZRA H. GILLETT was born at Colchester, Connecticut, July 15th, 1823. He prepared for college at Bacon Academy in that town, under Myron N. Morris, and, entering Yale College, was graduated at that institution in 1841. After graduation he studied a full term at the Union Theological Seminary, New York, where he had charge of the library in 1844, and was graduated the same year. He was licensed by the Third Presbytery of New York, and in December, 1844, commenced preaching as a supply in the pulpit of the Harlem Presbyterian Church. In the spring of 1845 he was invited to become the pastor, and, having accepted the call, was ordained and installed on the 16th of April following. In 1846, the synod of New York and New Jersey divided the Third Presbytery, forming the Fourth, and attached this church to it. Dr. Gillett remained pastor until April, 1870, a period of twenty five years. At first the church was very feeble, having only fourteen members, but it finally became a prosperous body. A new church edifice was dedicated August 22d, 1844, which was sold many years after, and the present fine property on One Hundred and Twenty-fifth street purchased. In 1872 a Lecture Room was erected on a portion of this site, and a large main edifice is to be built.

Dr. Gillett is now Professor of Political Science in the University of the city of New York, to which he was appointed in 1869. He preaches frequently in New York and vicinity. Dr. Gillett received his degree of D. D. from Hamilton College, New York, in 1864. He is the author of the following works, viz: "A translation of Luther's Commentary on the Epistles of Peter and Jude," one volume; "Life and Times of John Huss," two volumes; "History of the Presbyterian Church in the United States," two volumes; "Life Lessons," one volume; "England Two Hundred Years Ago;"

"Ancient Cities and Empires: their Prophetic Doom read in the Light of History and Moslem Research," one volume, and "What ~~The~~ Soul's To-morrow," a tract. Most of these volumes have been published by the Presbyterian Publication Committee, Philadelphia.

Dr. Gillett is of the medium height, sparely made, erect, and active. His head is round, with an agreeable face, having small, regular features. His brow shows a great deal of intellectual development, and his sharp, clear eyes, beam with peculiar intelligence. His manners are simple and courteous, and evince an humble and obliging disposition. Indeed, there is something particularly noticeable in the perfect humility of Dr. Gillett's character. He has made himself somewhat famous as a preacher and author, and still he does not seem to be aware of it, or does not care about it. He arrogates nothing to himself in the way of pride and dignity, and while he toils in the same direction with unabated zeal, it is evidently for the purpose of doing good rather than to satisfy any ambition of his own. As an instance of his personal feelings, it may be mentioned that he never uses his honorary title in any of his works which remain under his control. On more than one occasion he refused offers of positions which were pecuniarily much more to his advantage than the pastorate he held. He is a great student and teacher, and he has devoted no inconsiderable part of his income to the collection of a rare and extensive library, which is the source of all the pride he allows himself to feel. In his library and out of it, at home, books are his companions. His mind is a perfect encyclopædia of well digested lore, covering the whole limit of learned and polite literature. His memory is little less than wonderful, and whatever he reads is accurately retained for after use. In his writings he is fond of illustrations from other minds, and he is prolific of those references which take the widest range. He seldom uses notes in the pulpit, and it is said that in two hours after preparing his longest discourse he has every line of it committed to memory. Many of his sermons are entirely extemporaneous.

Dr. Gillett is one of the ablest preachers in the New York pulpit. His sermons are powerful in argument and in diction, if written, and are scarcely less profound, while more fervent and touching in language, when extemporaneous. He is fluent, and his active, eager mind turns from point to point and topic to topic with the facility given by inexhaustible resources of scholarship and observation.

GUSTAV GOTTHEIL, PH. D.,
ASSOCIATE RABBI AND ENGLISH PREACHER
OF THE TEMPLE EMANUEL, NEW YORK.

REV. DR. GUSTAV GOTTHEIL was born at Pinne, May 28th, 1827. His elementary and Hebrew education was in the local schools, and his classical and rabbinical studies were at Posen. Later, he pursued an academical course at the University of Berlin, and a theological course under the direction of Funz, Lebrecht, Steinschneider, and Holdheim. In 1855 he was appointed one of the ministers to a reform congregation at Berlin, and in 1860 was elected rabbi of the Congregation of British Jews in Manchester, England. He gave evidence of high scholarship and much force of character in both of these positions, and drew upon himself the attention of the religious and intelligent classes. In 1873 he was elected one of the rabbis of the Temple Emanuel, New York, and entered upon his duties in the autumn of that year. Some months before he had visited New York, and been received by the congregation, when he returned to Manchester, and made his preparations for a permanent residence in New York. The eminent Rev. Dr. Samuel Adler for many years has been the rabbi and German preacher of the congregation, and Dr. Gottheil was called as his associate, and as a preacher in the English language. He receives a salary of six thousand dollars a year, and, as is the custom with the Israelites, the contract is for a term of years.

The services of the Jewish ritual are highly interesting, and the reform temples of New York, especially, are visited by many Christians. The language of the prayers and chants in the Hebrew, and German and English translations, is exceedingly solemn and beautiful. An impressive part is the opening of the Ark and taking out of the Pentateuch, or scrolls of the law, which the poet Croswell thus delicately describes:

"The two-leaved doors slide slow apart
Before the eastern screen,
As rise the Hebrew harmonies,
With chanted prayers between ;

And mid the tissued rails disclosed,
Of many a gorgeous dye,
Enveloped in their jeweled scarfs,
The sacred records lie."

Aside from the interest of the services, there are reflections which naturally arise in the sanctuary of this extraordinary people. These are the children of Israel, the early people of God, and through ages a scattered and persecuted race. Contemplate them in awful covenant with the Creator of mankind; trace them in the splendid eras of their greatness; remember them when "the vail of the temple was rent in twain from the top to the bottom; and the earth did quake," in the dying hour of the rejected king; behold them exiles from their country, and pilgrims throughout the earth. Grandest of the nations of antiquity, most scorned of all peoples of modern time, they have a distinctiveness from all other races, and have been as proudly Jews in shame as ever in glory. Heathen and Christian governments and communities have alike persecuted them; they have been reviled and spit upon, massacred and trodden under foot; but they have exultingly foretold a day when Judea should again be great, with her new-come Messiah, her re-united tribes, and her uprisen temples.

Dr. Gottheil is of the average height, with a round and erect figure. He is in the prime of physical development and activity, and he shows it in his constant energy and buoyancy of spirits. His manners are extremely polite and fascinating. He has a large head, with a full face, which is equally expressive of intelligent and amiable characteristics. In social life he is greatly admired, for his polish and ease of manners, and his warm and genial disposition, while in his public relations he also exerts the widest possible influence.

He preaches with much vigor of mind and eloquence of delivery. A learned man, he has also those quick and keen natural powers of penetration which go to the root of every thing, and he is a close observer of both events and men. Hence he always speaks with a clear understanding of his theme, and with opinions of human affairs which are based on sound knowledge and judgment. Distinguished in other lands for talents, virtues, and success, he is not likely to fall short of extended renown and usefulness in the one which is the scene of his present labors.

REV. CHARLES H. HALL, D. D.,
RECTOR OF THE CHURCH OF THE HOLY
TRINITY, (EPISCOPAL,) BROOKLYN.

REV. DR. CHARLES H. HALL was born at Augusta, Georgia, November 7th, 1820. When quite young he attended an academy at Andover, Mass., and was graduated at Yale College in 1842. His theological studies were partly in private, and one year at the General Episcopal Theological Seminary, New York city. He was ordained deacon by the Right Rev. Benjamin T. Onderdonk, Bishop of New York, at St. Paul's Church, Red Hook, in 1844, and priest by Bishop Brownell of Connecticut, at Fair Haven in that State, in November, 1845. His first settlement was as rector of St. John's Church, Huntington, Long Island, in 1845, where he remained two years. At Easter, 1847, he took charge of the Church of the Holy Innocents, at West Point, officiating likewise as the pastor for the Military Academy. After remaining at West Point two years, he removed to South Carolina, where he became rector of St. John's Church, St. John's Island, which position he held for eight years. In 1856, he was called to the rectorship of the Church of the Epiphany, Washington, one of the most wealthy and influential parishes of that city. The congregation was composed about equally of northerners and southerners. Among the latter were Jefferson Davis and his family. During the whole period of the war, Mr. Davis' pew was occupied by Secretary of War Stanton. Several of the chief officers of the government and army were regular attendants. It required great address and firmness on the part of Dr. Hall to preserve calmness and Christian concord in his congregation at such a time of public excitement, regarding the war, at the capital of the nation. "Few men," says a recent authentic statement, "would have succeeded in standing clear of offense, especially at a period when churches were too often turned into political assembly-houses, and our preachers forgot the gospel of Christ in that of the Constitution. Dr. Hall,

however, was pre-eminently the right man in the right place. Realizing his high vocation as an ambassador of Christ, he determined to know nothing and to preach nothing among his people save 'Jesus Christ and Him crucified.' At this the young and headstrong were discontented—they wanted political harangues and party denunciations. The graver and wiser members, however, approved his course. Secretaries and statesmen did not go to church to learn politics from their clergymen; and thus, through all the heat and fever of that nervous time, the rector of the Church of the Epiphany steered his pastoral bark safely through the smooth waters of a tranquil Christian faith. He believed firmly in the great doctrines of the nation, and that however dark appeared the national horizon, a morning of joy would at length break upon the night of heaviness, and the storm-clouds of war and hatred would, in God's good time, pass away."

Dr. Hall preached a sermon of great power and impressiveness on Easter day, 1865, the second day after the assassination of President Lincoln. In October of the same year, he delivered another on "Conscience: in its Relation to the duties of the citizens of the State," which was published, and dedicated to his parishioner, the late Hon. Edwin M. Stanton. He was the rector of the Church of the Epiphany for a period of twelve years, and by his position obtained a national reputation for learning and eloquence.

On the election of the Rev. Dr. A. N. Littlejohn, then rector of the Church of the Holy Trinity, Brooklyn, to the newly-created bishopric of Long Island, a call was extended to Dr. Hall to become the rector of this important parish. He accepted, and entered upon his duties on March 1st, 1869, and has secured a wide popularity.

Holy Trinity Church is a splendid stone pile on the corner of Clinton and Montague streets, a section which is known as Brooklyn Heights. This church was erected by the munificence of Edgar J. Bartow, Esq., a citizen of Brooklyn. It was designed by that greatest of American architects, the late Lefevre, and the foundation was commenced on April 1st, 1844. The cost of the property was not less than one hundred and seventy-five thousand dollars, which was then regarded as a very large sum to expend for a church site and edifice. The church was entirely completed by Mr. Bartow, with the exception of the spire. The rear portion of the main building is a chapel, and there is also a fine rectory on Montague street. There are two hundred and twenty-six pews, which will seat

about twelve hundred people. This grand and capacious edifice was first opened for religious services on Trinity Sunday, April 25th, 1847. The chapel had been opened on Trinity Sunday, June 7th, 1846. Being private property, it was not consecrated for several years, during which time it was under the rectorship of the Rev. Dr. Lewis, a relation of the owner. Dr. Lewis formerly had charge of Calvary Church, and the original Holy Trinity congregation was largely made up from this parish. At length, Mr. Bartow became involved in pecuniary difficulties, and the church was found to be mortgaged, chiefly for business indebtedness, to the amount of one hundred thousand dollars. In the spring of 1856 a sale of the church, under a third mortgage for over thirty thousand dollars, was about to take place, when such arrangements were made that it passed into the possession of the congregation. The church was consecrated in the autumn of 1856. Though laboring under a debt of more than thirty thousand dollars, prosperity at once dawned upon the parish. Dr. Littlejohn was now called. During his rectorship the debt was paid off, and the church fully completed by the addition of the spire, which is two hundred and eighty-four feet high. The contributions during the year 1863 were nearly twenty-seven thousand dollars. In January of the same year over twenty thousand dollars were laid on the altar at one time for the reduction of the debt, which, with the income from the pews, gave the handsome sum of nearly forty thousand dollars for the year. In eight years the contributions were two hundred and sixty thousand dollars. In 1864 the number of communicants was three hundred and ten, whereas at this time the number is five hundred and fifty. The regular Sunday school has three hundred children, and a large Mission Sunday school is maintained on Fulton Avenue.

Dr. Hall received his degree of D. D. in 1860, from three colleges at the same time, viz: Columbia College, New York, Hobart College, Geneva, and St. James College, Maryland. Beside a large number of sermons, he has published two important works. These are "Notes on the Gospels," in two volumes, and "True Protestant Ritualism," a reply to the work of Bishop Hopkins entitled "The Law of Ritualism." In this latter work he states in a very learned and forcible manner the views of the Low Church branch of the Episcopal denomination. He holds that Ritualism is antagonistic alike to the Gospel and the Church.

Dr. Hall is of the medium height, well-proportioned, erect, and

active. His head is more long than round, but every part of it is finely cast and strictly intellectual. The brow is especially perfect, rising, as it does, large and high from the very eyebrows, while beneath the deep-set, but bright, and dark, firm eyes beam forth in never-ceasing intelligence and gentleness. His dark hair is slowly changing to an iron-gray, and his face has the full maturity of a person of his years. His manners are courteous, self-possessed, and dignified. From both his countenance and manners you are instantly impressed with the ability and agreeable personal qualities of the man. If ever a face was a window to the mind, this one surely is, and the same vivid interpretation can be attained from his demeanor. You see that he is a man of great power of mind and energy. His natural ability and acquired learning rest on the broadest possible foundations, and his industry and perseverance in any and all labor are of the most positive and vigorous kind. Kind-hearted and gentle for most occasions, he can be lion-hearted and inflexible when these qualities are necessary. A clergyman and student, and a book-worm as he is, still he is a shrewd observer of all the world's affairs and of mankind. His eyes see everything that comes before him, and his brain penetrates to every source and means of human information. He is learned, and he is well-informed, he is a conscientious priest, but not less an observing man. With these traits of character, with this thoroughness of education and observation, with this complete self-possession and energy, he is eminently fitted for the highest success in the ministry. He is a safe guide and example in all things. He makes no mistakes in his policy or proceedings, and he holds up no uncertain lights for himself or anybody else. Far-seeing, practical, self-reliant and courageous, he is one who is the master of every situation, and naturally a leader of men. In all his parishes he has stood among the people as their devoted and fearless spiritual and moral guide, and his marked talents and personal character have been such as to awaken the utmost confidence and respect. The soldiers of Napoleon never relied more on the wisdom and ability of their great chieftain than do the parishioners of this able divine on his leadership in the path of Christian duty.

Dr. Hall, in his published works and sermons, has shown a fine literary taste and remarkable vigor of diction. He writes in smooth, terse, compact sentences, and his arguments are logical in the extreme. He has imagination in his style of illustrating beautiful and original thoughts, but he is far from being impassioned, or simply

giving heed to elegance of oratory. He reasons everything. He looks simply to the doubts and obstacles in every subject, and he addresses himself solely to their overthrow. Scholarship, literary experience, fluency of brain, and the ready pen, are all brought into active service, with results which are alike creditable to him as a thinker and writer. Hence his books and his sermons are very readable, and have had an extensive circulation among the learned and religious classes.

The pulpit has few, if any, in it, of more power with the multitude, than Dr. Hall. He is in no sense sensational, and practices no arts to attract attention or win approval. In fact, he shows how needless all these things are with a preacher of actual power of mind. Intelligence of a high or the lowest order can no more turn away from these sermons, in which the scholar and logician so brilliantly appear, than the magnetic needle can turn from the pole. It is an array of logical, well expressed ideas, which only the fool can fail to appreciate. It is not a mere pleasing of the fancy and taste with choice diction, but it is an unfolding of a great and comprehensive mind. Seeking light you find it; asking for bread you do not get a stone.

Lib. J. C. H. 18²⁴⁵5-

REV. JOHN HALL, D.D.,
PASTOR OF THE FIFTH AVENUE PRESBY-
TERIAN CHURCH, NEW YORK.

REV. DR. JOHN HALL was born in the county of Armagh, Ireland, July 31st, 1829. His ancestors removed from Scotland to the north of Ireland in one of those extensive emigrations which gave character to the province of Ulster, designating it as Protestant, in contrast with the south of Ireland, which is almost wholly Catholic. He first saw the light in the house occupied by his family for six successive generations. His father was an elder in the Presbyterian Church, and a man also of social influence. At the early age of thirteen he was entirely prepared to enter Belfast College, where he carried off a prize for Hebrew. Having been graduated, he became a convert in the church of his fathers, and entered upon a course of studies for the ministry. He proved himself the foremost of his class, uniformly taking prizes at the examinations. In June, 1849, he was licensed to preach by the Presbytery of Belfast. He at once accepted a call, not from a congregation, but from his own class, to go as their missionary to a station among a Roman Catholic population in the west of Ireland. Only twenty years of age, and fresh from the academic halls, it was a trying position for him, but he showed himself equal to all its demands. More than this, he received a training which was a great after service to him. He was next called to the church at Armagh, the capital of the county of the same name, and the seat of the archiepiscopal see of the Primate of Ireland, where he was installed June 30th, 1852. Of him in this pastorate it was said: "Youthful, healthful, and vigorous, he devoted himself most earnestly to all departments of pastoral work. Laboring unceasingly all day, and studying frequently all night, his influence now began to tell upon the country.

In 1858 he accepted a call to the Church of Many's Abbey, now



John Hall

Rutland Square, in Dublin, where he took his stand foremost among the preachers of the Irish Capital, and its men of letters and public influence. His scholarly investigations were given, not only to usual theological studies, but to those matters of science which some of the most brilliant intellects of the Old World were attempting to turn against the Bible. He received from the Queen the honorary appointment of Commissioner of Education for Ireland, and performed its responsible duties, without fee or reward, until his removal to the United States. With his usual earnestness of spirit, he sought to secure to his countrymen an undenominational education and literature. His name was proposed for the moderatorship of the Irish General Assembly, but though personally popular, he was defeated on account of his known opposition to religious establishments. In 1867 he was a delegate of the Irish General Assembly to the Presbyterian Church of the United States. He was received by the Old School General Assembly, in session at Cincinnati, the New School at Rochester, and by other Presbyterian bodies, with a great deal of warmth and courtesy. His addresses and sermons, wherever delivered, were extremely eloquent.

About this period, the Fifth Avenue Presbyterian Church of New York was seeking a pastor; and, though Dr. Hall had never been heard by the members, a unanimous call was extended to him in the autumn following his visit to the United States. He at once accepted, so deeply had he been interested in the country, and was installed on the evening of November 3d, 1867.

The Fifth avenue and Nineteenth street congregation, belonging formerly to the Old-school branch of the Presbyterian Church, many years since worshiped in Cedar street; then removed to Duane; and finally constructed a fine edifice on the corner of Fifth avenue and Nineteenth street. For a long period it was under the pastoral charge of the distinguished Rev. Dr. James W. Alexander. In April, 1861, the Rev. Dr. N. L. Rice, a very learned and eminent man from the Kentucky, St. Louis and Chicago churches, became the pastor, who, in turn, was succeeded by Dr. Hall. Since the coming of Dr. Hall, the congregation has, in fact, grown and strengthened in every way. Crowds attend each service, and great vitality and personal zeal are shown in all branches of the Christian work. Dr. Hall has certainly secured the warmest affection of the people. His week-day services, and his Bible class, are attended both by his own members, and those of other denominations.

At the date of this writing, a magnificent church is in course of construction for this congregation, on the corner of Fifth avenue and Fifty-fifth street, over a mile and three-quarters further up town than the church corner of Nineteenth street. The corner-stone was laid with appropriate ceremonies, on Monday, June 9th, 1873, and the completed building will cost four hundred thousand dollars.

Dr. Hall is much above the medium height, and has a large, full, sturdy-looking figure. He has plenty of bone and strength. There is force of brain and of body. His head is round, with marked intellectual characteristics, and a cast of features peculiar to the cultivated Irishman. His manners are not without dignity, but they are always most respectful and agreeable with all persons. His appearance is clerical, as he adheres to the "white cravat" and the plain attire of the early ministers. A man of scholarly taste, and thorough devotion to the manifold duties of the ministerial position, he is cheerful and animated in all social intercourse. He is frank and genial, has just and generous views on all subjects, and quickly endears himself to those with whom he comes in contact. You at once discover, however, that he is a person of strong character, and capable of exerting a powerful influence by reason of both great talents and energies. Hopeful and earnest, able and conscientious, he shows a happy union of those qualities which are pleasing in social life and invaluable in a public career.

His contributions in the religious press are frequent and able. He is in much demand as a speaker on public occasions. It is his custom to spend his summer vacations in Ireland, where he passes a few months among his relations, and ministerial friends.

Dr. Hall is a profound theological scholar—not one of your surface, showy men. He is one who has spent midnight oil to some purpose—one who has gained a clearness and power of understanding that illuminate and expound the deeper topics of theological and classical scholarship. His doctrines are matters of faith, but his preaching is a scholarly labor. He aims not at eloquence, at fine writing, at sentiment and fancy, but he seeks, with all the ability and force of a profound mind, to expound the Scriptures, and discuss human motives and duties. In law there are pettifoggers and special pleaders; and in the ministry there are sophists and talkers of commonplaces. He is great, indeed, in any sphere, who is entitled to be called an expounder. In such a man there must be a breadth and scope of intellect which approach to the godlike. Before it, the

lesser understandings are dwarfed and dumb. Before it, doubts, misconceptions, and ignorance are no more than mists meeting the effulgent sun.

Dr. Hall is an expounder of the Scriptures. He teaches them as he explains them. He does not merely make statements, but he proves assertions. He argues, illustrates, examines, penetrates, and convinces. It is not prudent for sceptics to talk with him, or listen to his sermons. He has an armor of scholarship which has served him in many a tilt with heresy and irreligion, and he has those keen powers of natural intelligence which give the greatest force to argument and persuasion. When a man is converted under the preaching of Dr. Hall, he is not likely to have any doubts either as to faith or his duty. He will have not only an awakened soul, but an understanding mind. He will feel that his feet have been turned into a new path, and also know that his own mind has been so enlightened that he is capable of guiding them aright in the future.

We do not call Dr. Hall an orator, in the common acceptation of that term. He makes no demonstrations, he is calm and moderate in both language and gestures, and still he is deeply impressive. But it is the impressiveness of dignity, of solemnity, and of learning. There is solid intellectual and religious food for the mind, and there is the pathetic appeal to principle and duty. All is said kindly, but forcibly. All is said under a full conviction of obligation on the part of the speaker, and with no motive or policy in regard to any person or circumstance. His heart and mind are fully interested in his efforts. Standing immeasurably above any human influence or ambition, and as eager for the attention and salvation of the beggar as the millionaire, he is a preacher who has won fame by a consistency and devotedness which are worthy of all imitation. His ministry has been a great success in all places, and this end is the sum of his ambition and pride.

REV. BENJAMIN I. HAIGHT, D. D.,
ONE OF THE ASSISTANT MINISTERS OF TRINITY
PARISH, OFFICIATING AT ST. PAUL'S
CHAPEL, NEW YORK.

REV. DR. BENJAMIN I. HAIGHT was born in the city of New York, October 16th, 1809. He was graduated at Columbia College in 1828, and at the Episcopal General Theological Seminary in 1831, being ordained the same year. He was settled as the first rector of St. Peter's Church, and thus remained for three years. During this time he was librarian of the Seminary. From 1834 to 1837 he was rector of St. Paul's Church, Cincinnati, and then returning to New York, officiated at All Saints' Church for nearly ten years. He did not allow his duties as rector to prevent him from accepting the acting professorship of Pastoral Theology at the General Theological Seminary in 1837, and, becoming professor in 1841, he held the position until June, 1855. His connection with Trinity parish commenced in 1855, subsequent to which he went abroad in greatly impaired health, remaining some three years. On his return he was assigned to St. Paul's Church, with which he is still associated. He was secretary of the convention of the diocese for twenty years, and member and secretary of the standing committee for ten years. He is one of the oldest trustees of Columbia College, from which institution he received the degree of D. D. in 1846. He has published a small volume of sermons, and other occasional sermons and addresses. In 1873 he was elected Bishop of Massachusetts, but declined the office.

Dr. Haight is of the medium height, and stout, with some inclination to corpulency. He has a large, round head, with the face full, fat, and ruddy. His countenance has a serious, reflective, and half-anxious repose, which, however, under certain influences, changes to a peculiarly animated, gladsome expression. He is a man of the most thoughtful attention to duty, showing an entire absorption of mind in his daily professional avocations. Hence he is always found

active and busy, allowing nothing to draw him away from a hearty and practical application of his energies to his Christian work. A long career of manifest usefulness is a sufficient proclamation of his consistency of faith and practice, which even moderate personal association is sure to confirm, both by declaration and deeds. While thus given up to his religious duties, his mind is free from that gloominess, and his manners of that austerity, not unusual with the clergy. On the contrary, Dr. Haight has a cheerfulness of spirits and a geniality of character of the most appreciable description. With a studied decorum natural to a public man, he mingles those considerate unbendings of dignity which give a charm to social intercourse, and with those of congenial temperaments he indulges in a flow of spirited, lively, entertaining conversation. The reserve, formality, and coldness noticeable in him while in the discharge of his public functions, disappear in private. He is entirely approachable, friendly, and communicative. Moreover, he is diffident of his own merit and humble of his own performances, his only pride being in the fidelity and zeal of his labors. Regarded in his public or private relations, he is equally deserving of praise, and in each exhibits those characteristics which prove most acceptable in the preacher and the man.

Dr. Haight's style of preaching does not differ materially from that of the majority of Episcopal ministers. His sermons are brief, and embody the plain, direct inculcation of moral and religious truths without the slightest attempt at fine writing or brilliant delivery. He evidently sets out with the single purpose of offering appropriate pulpit teachings, and there rests satisfied, without any efforts calculated to invoke encomium for the individual. There is much impressive solemnity in his preaching, however. Speaking with few changes of his voice, and using but little gesture, still his manner is so expressive of personal seriousness and responsibility, and his tone is one of such earnestness and kindness, that the heart is prone to be touched by something quite as potent as the silvery strains of eloquence. Whatever he says is said so clearly, that no one can fail to understand his meaning; whatever he condemns is condemned emphatically, and whatever he upholds is upheld zealously.

It is a *sermon* in the correct sense—a considerate and seasonable lesson from the holy desk—a shepherd's voice calling to earth's scattered fold, and, as such, leaves a permanent influence far exceeding that of the more ostentatious kind of discourse.

Dr. Haight's title to public approbation and private love proceeds from his true and noble excellence of character, and great usefulness as a man. His labors have been, and are, truly valuable to the church and the community. As a rector in various parishes, as a theological professor, and as a coadjutor in many departments of Christian and educational enterprise, he has been a patient and faithful worker, seeking neither emoluments nor honors, but simply to toil. This, in a word, is his career. Quietly, unobtrusively, and with never-ceasing diligence, he has moved in a wide sphere of duty, attracting little public remark, but gathering to himself the affections of many illustrious cotemporaries, and writing his name in the hearts of the host made worthier through his teachings and example.

REV. SAMUEL M. HAMILTON, A. M.,
JUNIOR PASTOR OF THE SCOTCH PRESBYTE-
RIAN CHURCH, NEW YORK.

REV. SAMUEL M. HAMILTON was born at Conlig, Down County, Ireland, April 19th, 1848. He was graduated at Queen's University, Belfast, in 1868, taking the degree of B. A., and in the following year that of A. M. In 1870 he was graduated in theology at the Presbyterian Assembly College in Belfast. Having been licensed by the Presbytery of that city, in May, 1870, he was called to the pastorship of the Great George's Street Presbyterian Church, Belfast, and was ordained in November of the same year. He officiated most acceptably for two years and a half, making an extended reputation for the preaching of sound doctrines, and an earnest, pious devotion to his work. A call was now given him by the Scotch Presbyterian Church, New York, under the pastoral care of the venerable and distinguished Rev. Dr. Joseph McElroy, to take the chief charge of this congregation on the retirement of the pastor, by reason of age and infirmities, which he accepted, and came to the United States. He was dully installed over the Scotch Church on the second Sunday in October, 1873.

This congregation was organized about a century ago, being composed of a body of seceders from the First Presbyterian Church. They were originally known as the First Associate Reformed Church, and later by their present title of Scotch Presbyterian. A new church having been erected on the corner of Grand and Crosby streets, it was occupied in 1837, and this was given up in 1853 for still more costly structures on West Fourteenth street. The property extends from Fourteenth to Fifteenth streets, and with the church and a school house on the last named street, cost over one hundred thousand dollars.

Mr. Hamilton is an erect, gracefully proportioned person, with a face beaming with intelligence and good nature. His manners are polite and cordial. You see at once that he is a cultivated, warm-hearted gentleman, and are naturally drawn to him as such; but there is so much of genuine and unaffected friendliness about his speech and actions, that even a stranger feels toward him like an old friend. Looking at his face, you see no line there which does not declare him to be an intellectual and upright man. His brow is conspicuous for its evidences of the first, and the other features, by every type from which judgment can be formed, declare him to be a man of unswerving principle. In his relations as a clergyman he is a model in all respects. Strong and clear in his judgment, conscientious and devoted, learned and unthinking of toil, he discharges his duties with efficiency and success. He is still a young man, and the future daily unfolding before him, is to make the reputation by which he will be judged. But it is now to be seen that he is laying broad and deep foundations. An absorbed and brilliant student, he is properly seeking in sound and thorough theological learning the basis of his power in the pulpit. He preaches already with the fluency and vigor which come from talents, constantly enlarged under such a course of training, and he has made his mark in the American, as he did in the Irish pulpit. A pious man, an earnest scholar, and an eloquent preacher, he is worthily a colleague in the pastorate with the great McElroy.

REV. THOMAS A. T. HANNA,
PASTOR OF THE FIFTH BAPTIST CHURCH,
BROOKLYN (E.D.)

REV. THOMAS A. T. HANNA was born in the North of Ireland, August 6th, 1842. The family removed to Scotland, where he lived until seven years of age, when they came to the United States. His father was a farmer in Ireland. His grandfather was the Rev. Dr. Alexander Corson, a well known Irish writer on Baptism, Church Government, and Providence. He has one brother already in the ministry in Philadelphia, and another is now pursuing his studies. His own early studies were in the public schools of New York, where he proved himself a pupil of great promise. Having entered the Madison University, a Baptist institution in the village of Hamilton, Madison county, New York, he was graduated in 1864, and in theology in 1866. He was licensed to the Baptist ministry in 1862, and in August, 1866, was ordained and installed as pastor of the Central Baptist church in the Eastern District of Brooklyn. He is now the pastor of the Fifth Baptist Church in the same section of that city.

Mr. Hanna is of the medium height, equally proportioned, and has all the vigor and energy natural to a person of his years. He has a head of the average size, with regular, intelligent features. He is a modest-bearing young man, but has strong points of character. He is devotedly pious, and religion with him is an inborn rule of his thoughts and life. In his disposition he is calm and thoughtful, and he is a lover of study and serious reflection. He is courteous and genial with all with whom he comes in contact, but there is always a degree of seriousness and a holy sadness about his demeanor and conversation. Religious topics, and the duties which belong strictly to his pastorate, exert the best influence upon him. Under these circumstances he shows animation, and has something like enthusiasm in the discharge of his labors. Without being a

fanatic, he is certainly an enthusiast as a religionist, for it is in this character alone that you find him showing the strength of purpose and feeling which is in him. Passive, cold as a block of ice, indifferent to almost all the concerns of life, a nothing and a nobody, without action, resolution, or ambition: this is what the separation of himself from religious duties and a ministerial life would have made of him. Quick, warm, with tender emotions, zealous in the advocacy of principles and the battle of faith, a moral hero, and "a host in himself," full of energy, courage, and a desire for great achievements: this is what he is as an ordained minister of the church, with a consciousness of his responsibilities, and a delight in fulfilling them.

His course in the University was brilliant, and a sure guarantee of the usefulness which he was to display in his profession. He found himself in his proper element, and studied, not mechanically, but with the inspiration of one called to extraordinary and sanctified duties. His habits and deportment presented no compromises with duty or with moral and religious principles, for he was not only a converted man, but he felt himself inspired for the labor of the ministry. Set apart for this work, disconnected and uninterested in worldly affairs, save in their relation to the advancement of the cause of religion, he became as perfectly lukewarm upon all other subjects as he was ardent and sincere in that of his church and faith.

The sermons of Mr. Hanna show depth and power, and give high promise of his future as a powerful and eloquent expounder of the Scriptures. The writing is terse and to the point. He does not waste words; he is not disconnected and rambling, but he is graphic and clear, and close and keen in his argument. He writes as if he understood his subject; he shows that he is not willing to go beyond any assertion wherein he is not capable of fully elucidating it; and he imparts to the whole the utmost fervor of feeling. His amiable, youthful face, his considerate, kindly tone, and his well-weighed, serious words are each and all potent in his public ministrations. He at least cannot be doubted as a true and zealous young Christian; and those who are young, like himself, and those who have passed further along in life's journey, with perhaps less profit, are always sensitive listeners to his appeals.

REV. SAMUEL M. HASKINS, D. D.,
RECTOR OF ST. MARK'S EPISCOPAL CHURCH,
BROOKLYN, (E. D.)

REV. DR. SAMUEL M. HASKINS was born at Waterford, Oxford county, Maine, May 29th, 1813, and his early studies were in that State. He was graduated at Union College in 1836, and at the General Episcopal Theological Seminary, New York, in 1839. He was made a deacon of the Episcopal Church at the Church of the Ascension, New York, by Bishop Onderdonk, in June, 1836, and priest at the Chapel of St. Mark's, Williamsburgh, in July, 1840, by the same bishop. He was called to the rectorship of St. Mark's in October, 1839, and has now been in the parish for the period of thirty-four years. This organization, which was nursed into strength and usefulness by the patient and earnest efforts of Dr. Haskins, has enjoyed the advantage of his care and love throughout its whole interesting history. It is the parent of all the other Episcopal churches in that section of Brooklyn, which now number seven flourishing parishes.

St. Mark's Church was organized by the Rev. Mr. Davis, in October, 1837, on the outskirts of the then village of Williamsburgh, as a missionary enterprise. Mr. Davis was the first rector, but left the parish in May or June, 1839. When Dr. Haskins was called, the services were held in a small whitewashed brick building in the midst of a cornfield. He preached his first sermon on the twenty-first Sunday after Trinity, 1839. The congregation then consisted of about fourteen families and eighteen communicants. There was no other parish between Astoria and Brooklyn, yet the population was small and sparse—fields and orchards covering a large portion of the now populous city. The congregation steadily increased, and it was determined to build a larger church edifice. Three lots were obtained on what is now the corner of Fourth and South-Fifth streets, and a stone building was erected. The whole cost of the property was between sixteen and seventeen thousand dollars—a large sum

for a feeble congregation in those days—and on its completion a debt remained of six thousand dollars. In May, 1841, the church was consecrated. The congregation steadily increased with the growth of the city. In 1846, a new congregation, under the name of Christ Church, was organized, and entirely made up of families from St. Mark's. A series of missionary services, commenced by Dr. Haskins in the same year in the eastern portion of the town, resulted in the organization of St. Paul's Church, which was received into the convention in 1848. These were followed by other parishes from time to time, until the large number of seven now attest to the zeal and liberality of the mother church. The original debt was paid off in 1848. At the same date the church was enlarged by the addition of a proper chancel and choir, and an increase to the nave of about two hundred sittings. It was also greatly beautified by the addition of several memorial windows. In 1860 further important additions were made to the church, and other memorial windows have been added, until all of them are now of this character. During twenty-one years, up to 1860, baptism was administered to nine hundred and eighteen infants and adults; there were four hundred and eight confirmations, four hundred and sixty-four new communicants, two hundred and ninety-one marriages, and four hundred and eighty-two burials. Up to 1869, fourteen hundred and two persons of all ages sought Heaven's blessing in repentance at this altar. Over eight hundred of the original parishioners are no more. Nearly six thousand dollars have been contributed in humble mites for the poor and sick, eight thousand four hundred dollars for missionary purposes, and over fifty-six thousand dollars in all for the cure of souls, exclusive of pew rents, etc. Six ministers now preaching from Christian pulpits were originally connected with the Sunday School. In twenty years the church was never closed but for two Sundays. During the same time Dr. Haskins was never absent from his post of duty more than five Sundays in succession, and preached and lectured about twenty-five hundred times. The holy communion was never administered by other hands than his own but four times in twenty-one years.

There are now three hundred and sixty-eight communicants and three hundred and fifty children in the Sunday School. The thirtieth anniversary of Dr. Haskins' rectorship was celebrated, with appropriate services, in the month of October, 1869. The church was beautifully decorated with flowers, and a broad banner in front of the

organ had inscribed on it the words, "Peace be within thy walls." A monumental floral offering of exquisite beauty stood in front of the chancel, bearing upon its summit a golden sheaf, which was typical of the long services of the rector, during which he had gathered a rich religious harvest. From the chandelier depended chintzes, everlastings, and groups of pretty verbenas and other flowers. The windows were likewise ornamented. The Right Rev. A. N. Littlejohn, Bishop of Long Island, and many other distinguished clergymen, were present, with a large congregation. The rector delivered an impressive historical sermon, which has been published in pamphlet form. It may be mentioned that Mr. William Coard, the organist of this church, has held the position since 1848, and the sexton for even a more extended time. The church now stands in the older portion of the city, and is quite plain and unostentatious compared with church edifices of more modern erection in other neighborhoods. Still, with the improvements that have been made in the exterior and interior, it has a very neat and tasteful appearance, and looks as should the venerable cradle of so many rich and powerful parishes.

Dr. Haskins received his degree of D. D. from Union College about twelve years since. His publications consist of various occasional sermons.

He is of the average height and well-proportioned. He walks with an erect figure and an active step. His attire is strictly clerical. His head is large, with a broad face of marked intellectuality and amiability. The features are large but regular. It is at all times a cheerful and engaging face to look upon. Though it shows decision and force of character, there is a kindness in the gaze of the eye and a good-natured smile that plays about the mouth, which prevent it from ever being other than expressive of gentle and noble traits of character. His manners are of the gentlemanly, tender, considerate, and kind, that always win the heart. No matter when or where you see him, he greets you with the warmth of a sincere friendship and love. With cheerfulness and smiles, with kind words and genial actions, he has ever made himself an object of great popular favor among his own people, and in social and public life generally. He is well described in those words in which Cowper portrays the model preacher:

"In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,

And natural in gesture; much impress'd
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomes
A messenger of grace to guilty men."

Seeing him in the pulpit, the living impersonation of this portrait is brought vividly before you. His clear, positive faith in the doctrines he proclaims, and his equally clear and positive language; his unpretending, circumspect, and solemn manners; his ease and grace of delivery and gesture; his evident sense of the obligations of his position; his tender appeals to the unconverted; his affectionate looking from face to face of those who are his sheep, all appear in most striking reality. He is not looking for popular applause, but he is anxious to do his whole duty as a preacher of the glad tidings of salvation. He is not seeking to exalt himself and his talents, but he is pleading with his whole mind and heart to save those in guilt and peril. He is eloquent; his words flow with fluency and beauty; he is strong in argument and inspired with faith, but none of this is intended to awaken an emotion personal to himself. His language, tone, and manners will not allow you to escape from a knowledge of this fact, and it gives great additional power and effectiveness to his preaching. In this day of worldly ambition and of selfishness, you can but be drawn nearer to the man who shows himself entirely free from them, and thoroughly devoted, with humility and seriousness of spirit, to the work of the Master.

Dr. Haskins has labored from early manhood to the decline of life in one parish. In that time he has seen a great city grow up about him, with the manifold changes and trials it has brought to his parish. He has seen the little seed of his nursing and watering grow into the tall tree of religious power, and he has seen its goodly boughs severed one after the other, until the ancient trunk is all that remains. Venerable with age, hoary, but not decayed, it still stands where it was first planted in the vineyard of the Lord, and its faithful husbandman will guard it until he, too, falls to his rest beneath its holy shade.

REV. THOMAS S. HASTINGS, D. D.,
PASTOR OF THE WEST PRESBYTERIAN
CHURCH, NEW YORK.

REV. DR. THOMAS S. HASTINGS, pastor of the West Presbyterian Church in West Forty-second street, is one of the most popular and successful ministers in the city of New York. He is a native of the State of New York, and was born August 28th, 1827, making him forty-six years of age. In 1832, his father, Thomas Hastings, well known as a distinguished professor of music, removed to New York city, where the son pursued his early studies. He was graduated at Hamilton College in 1848, and at the Union Theological Seminary, New York, in 1851. He was licensed and ordained by the Fourth Presbytery of New York. In July, 1852, he became pastor of the Presbyterian Church at Mendham, New Jersey, where he remained four years. He was called in June, 1856, to his present pastorate. He began his labors on the first of the following month.

The West Presbyterian Church was organized by the Presbytery of New York, November 1st, 1829, under the name of the North Presbyterian Church. The name was changed June 25th, 1831, to the "West Presbyterian Church of the City of New York." In January, 1832, the Rev. David R. Downer became the first pastor, when the church consisted of eighteen members. The first edifice was erected in Carmine street, head of Varick, in the autumn of 1831-32. It was completed in the spring of 1832, and dedicated May 27th, of that year. The Rev. Edwin Hoyt succeeded Mr. Downer, and officiated about four years. On the 2d of July, 1846, the Rev. Thomas H. Skinner, Jr., was called from Paterson, and he was followed, ten years later, by the present pastor, whose installation took place October 20th, 1856.

At a meeting of the congregation, September 21st, 1860, the trustees were authorized to engage for one year the chapel of Rutgers Institute, on Fifth Avenue, between Forty-first and Forty-second

streets, and they were also authorized to employ an assistant for the pastor, that public worship might be maintained both in the chapel and in the church in Carmine street. Accordingly, the Rev. Eldridge Mix was employed to aid the pastor, and regular Sabbath services were commenced in Rutgers Institute chapel, October 7th, 1860. In the autumn of the following year arrangements were made for finally closing the down town church, which finally took place, October 27th, 1861. The sacrament of the Lord's Supper was administered as the concluding service in the church edifice, which was hallowed by the memories of nearly thirty years. The increase of the congregation up town rendered a removal necessary to Crystal Hall, which was occupied until a new chapel was completed on a portion of the site now occupied by the congregation in Forty-second street. This building was dedicated December 14th, 1862. It was anticipated that the chapel would afford sufficient accommodations for some years to come; but the rapid growth of the congregation soon made it necessary to provide for the erection of the present magnificent church, the ground for which was broken in August, 1863.

This edifice is one of peculiar architectural design, and attracts great attention from visitors to New York. It occupies ground 102 feet by 78 feet, and abuts immediately upon the chapel previously erected. The auditorium is a perfect square of 74 feet by 74 feet, and the pulpit platform gives an additional 12 feet of depth. The organ and gallery for the choir form the principal decorative features of the north end of the church. The gas lights are principally out of sight, being concentrated under a series of powerful reflectors above the great skylight, and also being disposed around the back of the central arch over the pulpit. The leading idea in the style of architecture is the Italian Gothic. The columns supporting the entrance porch are of polished Peterhead granite, the basis and capitals of Italian marble. In this portion there are some rare specimens of the sculptor's art, one of which is the figure of an angel of benediction in the tympanum of the arch. The painting of the interior is also highly artistic and beautiful. The church was dedicated April 23d, 1865, and cost, with the ground, one hundred and twenty thousand dollars.

In this unique and beautiful church, situated in one of the best neighborhoods of the city, Dr. Hastings now addresses from Sabbath to Sabbath his large congregation. There are four hundred and thirty-seven members, and about two hundred and fifty children in

the Sunday school at the church, and six hundred in two Mission Sunday schools.

In 1872 the congregation completed a structure known as First Mission Chapel on Forty-sixth street, near Tenth avenue, at a cost of fifteen thousand dollars. The edifice is of brick and covers two lots, fifty by one hundred feet. The front is trimmed with blue-stone, and at each end is a small tower with a spire.

The pews accommodate five hundred persons, and there are encouraging evidences that the mission will produce excellent fruits. A clergyman is to be permanently attached to the chapel, and comfortable apartments have been arranged over the library for his accommodation. The Sunday school is held on the main floor; the infant class has a neat room immediately above the reading room, and it looks directly into the body of the chapel. Swinging doors are so arranged that the gallery can be closed, and all sound kept away from the auditorium if necessary.

There is a ladies' industrial school attached to the mission, which meets every Wednesday and Saturday. The object is to instruct girls in needle work. The end and scope of the society is to aid as far as possible the good and deserving, and with this view the ladies cut out clothing and prepare it for distribution. In certain cases garments are presented to attendants at the school. Every effort is made to inspire habits of industry and thrift among the young people.

Dr. Hastings has a tall, thin figure. His head is of the average size, with regular and delicate features. His complexion is pale, and the expression of his face is one which bespeaks great amiability of character. He has much warmth and polish of manners, and his address is affable and cheerful. All admire and respect him, and those who know him in intimate personal relations as pastor and friend cherish him as one of the truest of men.

Dr. Hastings is a scholarly and eloquent preacher. He is clear, vigorous and stable in his style of thought, and shows thorough information in the whole range of theological and literary culture. More than this he is a deeply pious man, and his sermons are pervaded by an impressive religious tone. He received his degree of D. D. from the New York University in 1866. He holds a position among the ablest men of his denomination, and his spiritual and practical success in the ministry, especially in his present pastorate, has not been exceeded by any pastor of his times.

REV. ISAAC T. HECKER,
PASTOR OF THE CHURCH OF ST. PAUL THE
APOSTLE, (CATHOLIC,) NEW YORK.

REV. ISAAC T. HECKER was born in New York, in December, 1819. He received his education in this city, and entered into business with his brothers in the large milling and baking establishment of Hecker Brothers. Two of these brothers still carry on this business with great success; and one of them, John Hecker, is noted as a religious man, philanthropist, and a writer on education and phrenology, and for maintaining a church of the Episcopal faith at his own expense.

Father Hecker passed the summer of 1843, with the Association for Agriculture and Education, at Brook Farm, West Roxbury, Mass., and subsequently spent some time at a similar institution in Worcester Co., Mass. In 1845, he returned to New York, and became converted to, and received into, the Roman Catholic Church. He determined on entering the congregation of the Most Holy Redeemer, and after making his novitiate at St. Trond, in Belgium, was admitted to the order in 1847. On the completion of his ecclesiastical studies, he was sent by his superiors to England, where he was ordained priest by the late Cardinal Wiseman, in 1849. He passed two years in England, engaged in missionary work. In 1851, he returned to the United States, with several members of his order. During the next seven years he was constantly employed in missionary labor in different parts of the United States. His talents and enthusiasm in his work were of that degree which produced great results for his church, and he quickly rose to a high reputation in its priesthood.

He soon prepared for even a more extended field of organized missionary effort. In 1857, having visited Rome, Father Hecker with some of his colleagues were released by the Pope from their connection with the Redemptionists, and in 1858 he founded, with his companions, a new missionary society under the name of the congregation of St. Paul the Apostle, whose church and monastery are on

the corner of Ninth avenue and Fifty-ninth street. The parish is large and growing. There are different religious and charitable societies, a Sunday school of more than twelve hundred pupils, and two libraries, of over two thousand volumes.

Father Hecker published in 1855, "Questions of the Soul," and in 1857, "Aspirations of Nature." While in Rome, he published two papers on Catholicity in the United States, which were translated into several languages, and extensively read in Europe and America. He originated the *Catholic World*, of New York, a monthly magazine devoted to the interest of the Catholic Church. He is also well known as an able and eloquent lecturer on religious and secular subjects. In his writings he is learned, logical, and brilliant.

The personal appearance of Father Hecker is that of a man capable of great and persevering effort of both the mental and bodily powers. Such have been his characteristics throughout, and, though at this writing he has been obliged to seek succor for failing health, in European travel, still it is not thought that his rare powers for severe duty are seriously impaired. He has a round and compact figure. His head is large, with well cut features. The brow is broad and finely rounded, showing at once excellent form and striking intellectuality. The whole expression of the face is particularly cheerful and pleasing. It betokens an eager, penetrating mind, and the noble, kindly heart.

Father Hecker enjoys an extensive popularity as an effective, popular speaker. Few men can exercise more control over an audience. He speaks with ease of utterance, in choice and vigorous language, and with modulations of voice and appropriateness of gestures, which do much to give force and impressiveness to his oratory.

He is a benevolent and truly pious man. Religion is to him the aspiration and life of the soul. Devoted and earnest in preaching his particular faith, he exhibits in every step that he takes in the path of daily duty, and in every word that falls from his lips, that he proclaims only that which is the rock of his own earthly comfort and heavenly hope.

REV. GEORGE H. HEPWORTH,
PASTOR OF THE CHURCH OF THE DISCIPLES,
NEW YORK.

REV. GEORGE H. HEPWORTH was born in the city of Boston, February 4th, 1833. He is of French descent, on his mother's side, and some of his ancestors met the fate of the popular leaders in the French Revolution. Two of them were guillotined in Paris during Robespierre's "Reign of Terror." "If it is true," says another, "that one's life-work is ever decided before we are born, the law applies to the case of Mr. Hepworth. It was the earnest wish of the mother that one of her children should be a preacher. She was in many respects a remarkable woman, and would often ride a dozen miles of a cold winter's night to hear some distinguished and eloquent minister. She gave the preacher's temperament to her son. In his earliest influences almost before he could speak plainly, he would mount his little chair for a pulpit and deliver a boyish sermon. He never experienced that doubt as to what his profession should be which characterizes so many. From childhood he entertained the single purpose of becoming a preacher."

After concluding studies at the Boston Latin School, he was graduated at the Harvard Divinity School in 1853. He was first settled over the Unitarian Church in Nantucket, Massachusetts, for about two years, and then returned to Cambridge, where he studied for several months as a resident graduate. In December, 1857, he was called to the temporary care of the Church of the Unity, then a newly organized Unitarian congregation of Boston. At that time he was not quite twenty-five years of age. He was engaged to supply the pulpit for six months, from December 1st, 1857, and on the 14th of March following received a unanimous call to the pastorate, which he accepted. His pastorship was of the most efficient and successful character, and his congregation became one of the most prominent and wealthy of Boston.

At the outbreak of the war Mr. Hepworth exerted himself in the pulpit and lyceum, and through the press, in behalf of the government. In 1862 he joined General Banks' command in Louisiana, as an army chaplain, and remained in the South for a long period. He was soon appointed to a place on the General's staff, with the supervision of the free labor system of Louisiana. In this capacity he performed very valuable services to the country. Upon his return, he embodied his experience in a book entitled "The Whip, Hoe, and Sword." He also delivered a number of lectures throughout the country, particularly during the Presidential election of 1864. While in Boston he originated the system of Sabbath evening discourses in one of the principal theatres, which has since spread to other cities of the Union. He is also entitled to the credit of having by his own personal exertions established the Boston School for the Ministry, which consists of four leased brick houses on East Dedham street, where in the second year nearly forty students entered upon the course of study.

On Sunday, May 16th, 1869, Mr. Hepworth tendered his resignation of his Boston pastorate, having accepted a call to the Church of the Messiah, New York city, formerly under the care of the Rev. Dr. Samuel Osgood. His first sermon was preached before a large congregation on the morning of Sunday, June 13th, 1869. His salary was twelve thousand dollars.

He preached with his usual success, until the winter of 1872. Unexpectedly to the congregation, one Sunday he announced that he intended, after serious and mature deliberation, to secede from all connection with the Unitarian church, having changed his religious views. The matter produced great excitement in the whole Unitarian organization of the country, and indeed, in all sects.

He was soon after received into the fellowship of the Congregational church, and interesting services held at Rev. Henry Ward Beecher's church in Brooklyn. Regular Sunday services were commenced by Mr. Hepworth in Steinway Hall, which were largely attended. A new congregation was organized, under the name of the Church of the Disciples, and a large amount of money was subscribed to build a church edifice. This structure was erected chiefly of iron, on the corner of Madison avenue and Thirty-fifth street, and dedicated in the spring of 1873.

An Ecclesiastical Council convened at the request of the Church of the Disciples, at the Brick Church, New York, on the afternoon of

December 5th, 1872, in the words of the invitation "to consider our covenant articles of faith and church rules, and if deemed advisable to recognize us as a church of Christ; also to examine the pastor of the church and to assist in his installation if found worthy of your fellowship in the Gospel." Twenty-seven pastors and lay delegates, of different churches and all the evangelical denominations, composed the council. Mr. Hepworth appeared before them and was examined at great length and with great severity. His orthodoxy being by the result made apparent, the unanimous vote was that he be installed, as he had requested, and heartily welcomed into the fellowship of the churches as a Christian man and a minister taught by the Lord Jesus Christ and led by His spirit.

On the evening of the same day Mr. Hepworth was duly installed before a large congregation. The services were conducted by various distinguished clergymen, the Rev. Dr. R. S. Storrs, of Brooklyn, preaching a most eloquent sermon.

Mr. Hepworth is of the medium height, and equally proportioned. His figure is erect and graceful, and he shows much activity in all his movements. His head is large, having a somewhat square face, with handsome, intellectual features. His expression is one of great amiability, and wins you in a moment. There is much calmness and thoughtfulness about his face, but the peculiarity which is most noticeable is its constant glow of bright intelligence, which ever and anon gathers into a soft, unconscious smile. In conversation and in public speaking, you see these rays of sunny light stealing over his countenance, giving it an unusual fascination. His manners are altogether plain and unassuming. He is warm and genial with all persons, and withal so cheerful and entertaining that there are few who can claim more general popularity with all ages and conditions.

Mr. Hepworth is one of the most eloquent and effective preachers of the day. He is not of the noisy, sensational order, but, on the contrary, is the very reverse of it. He often preaches without writing out his sermons. He gives them, however, deep and searching thought, and what he says in the pulpit has all the vigor of expression which could be obtained by writing it, and at the same time the freshness and fervor of an extemporaneous discourse. He puts himself on the closest footing with his hearers. A great deal is said in almost a conversational manner. There is no restraint and no formality. He stands with one arm thrown over a corner of the book-board, or he leans entirely over it himself, and then, in a friendly,

social, matter-of-fact style, he talks more than he can be said to preach. Then, from time to time, he gives way to a degree of animation which leads to a few expressive gestures, but nothing more. His thoughts are most simple in their expression, but they are of the highest effectiveness. His language is clear, chaste, and scholarly, and his arguments are logical, and additionally sustained by apt and forcible similes and other illustrations. His opinions are always manly, just, and Christian, and his kindly, beaming face is fully expressive of the sincerity and truth which go with them and are inseparable from his character. You are led along with him by influences which come upon you as the silent vapors steal over the earth. Chains, which are no more to be broken than iron, clasp about you, but they have fallen upon you as softly as if they were gossamer threads. It is the persuasion of reason and truth which arrests the mind, and it is the loving tenderness of humanity and brotherhood which melts, subdues, and wins your heart. It is not the fascination of eloquence, nor is it the power of learning, but it is that magnetic charm which is to be found in words of moral and religious truths when fitly spoken. Some speak with a force and thunder which startle, and some with a beauty and eloquence which dazzle. Mr. Hepworth does neither of these. He is simple in matter and manner; he is moderate and gentle always. But it is this simplicity and moderation which are so attractive. You are not carried away by brilliant oratory, but you feel refreshed in soul. You say here is a good man to whom it is pleasant to listen, and whom it will be wisdom to make an example. You are withdrawn from the baser part of nature which may be in you, and rise to a nearer alliance with principle and love to mankind.

Mr. Hepworth has abilities of various kinds which eminently fit him for a success in the ministry equal to any minister of his time. He is a thinker and worker. His heart is in his labors, and his young energies are all enlisted for a life-time of faithful, unselfish service in the cause of truth and religion. Simple and unostentatious, and yet effective in the pulpit, and zealous and loving in his duties out of it, he must go forward to triumphs still greater than those which have already made his career so marked by practical usefulness.

REV. J. STANFORD HOLME, D. D.,
PASTOR OF THE TRINITY BAPTIST CHURCH,
NEW YORK.

REV. DR. J. STANFORD HOLME was born in a section formerly known as Holmesburg, and now a part of the city of Philadelphia, March 4th, 1822. His ancestors came to America from England in 1683, and purchased their lands of William Penn. John Holme, a prominent member of the family, was an early magistrate under Penn, but retired from his position by reason of what he deemed to be intolerance on the part of his Quaker associates. Another ancestor was Abel Morgan, who was one of the earliest writers in defense of Baptist doctrines in the colonies, as appears by a volume which was published by Benjamin Franklin in 1747, at his printing-office in Market street. It thus appears that the earliest efforts in planting the Baptist faith in both Pennsylvania and New Jersey are due in a great measure to the ancestors of the subject of our notice.

His academic studies were at New Hampton, New Hampshire, and he then studied law in Philadelphia, but did not seek admission to the bar, as he had determined to prepare for the ministry. He was graduated at Madison University in 1850, and first settled over the Baptist church at Waterloo, New York. After nearly four years of service he accepted a call to the Pierrepont street Baptist church, Brooklyn, where he remained ten years. He now devoted two years to literary pursuits, and temporarily supplied different pulpits. During a year and a half of this time he officiated at the Tabernacle Baptist church, New York.

It had been the desire of his life to found a new church, and the time and opportunity now seemed to have arrived. The necessity for a new Baptist church was felt in one of the up-town sections of the city, and in the spring of 1866, Dr. Holme commenced preaching in a hall on the corner of Third avenue and Fifty-second street. A mission of the Madison avenue Baptist church had been for some

time conducted at the same place under the care of Rev. Samuel Covell. Dr. Holme, however, took charge of the enterprise, with a view to the formation of an independent Baptist church. A large congregation was collected under his ministry during the year, and it was deemed expedient to organize a church without further delay. A meeting was called for this purpose June 4th, 1867, at which the church was duly organized with seventy-five members, under the name of the Trinity Baptist Church of the city of New York, and Dr. Holme was called as the first pastor. A chapel was fitted up in the building where services were held for some time. A few years since the fine structure of the Eleventh Presbyterian Church in Fifty-fifth street was purchased by the Trinity Congregation, and soon after occupied by them.

Dr. Holme is above the average height, and of full round figure, while of active step. His head is large and round, with marked evidences of intellect and character. His features are regular, though outlined with the same boldness of the massive head. You are particularly struck with his amiable, genial-looking face. It has great mobility, and is fully expressive of his feelings at all times. When in simple repose it is aglow with light from his luminous, intellectual eyes, and the natural cheerfulness which pervades it; but in animation it gives instant and vivid reflections of all his emotions and thoughts. Had he been a professional actor, he would have been peerless in his parts; and as a teacher and orator he has that power of effectiveness in the facial expression which is electrical, and simultaneous with feeling, conviction, and utterance. His brow is like a towering dome to the rest of the fine physical structure, and shows the seat of commanding mental powers. Perhaps the greatest charm, however, about Dr. Holme consists in his affable and fascinating manners. He is never without a dignity becoming a minister of the gospel, and yet his whole conduct is characterized by a frank, open bearing, and so much good-nature and courtesy, that all persons find themselves on the most friendly and genial terms with him.

With these elements of character he is pre-eminently a *popular* man. Wherever he goes he carries good feeling; whoever he talks to feels the warmer and kindlier in his heart for it. It is not, however, the element of "all things to all men;" it is not the spirit of demagogism, striving for popularity by sacrifices of principle, but it is in the fullest sense the heart of a good and kindly man diffusing its influence into every person and into every scene.

People say they are happy in his church. We divine this to be the case especially from the fact that their pastor is a man alive with the genuine impulses of love and fellowship, and not a dead fossil of dignity. He believes that like the tendrils of the water plant that shoot forth in every direction for the fluid which gives it life, so the human heart stretches forth its tendrils of feeling, seeking the nourishment of congenial souls and sentiments. Some men are so iron-clad with professional and personal dignity that they are impenetrable to these self-evident pleadings which are uttered in all organizations and communities. Other men are like the springs which bubble up to the thirsting plants, and give to those with whom they come in contact the refreshment of love, friendship, and cheerfulness. It is due to the exercise of these characteristics that the churches over which Dr. Holme has been placed have had such religious vitality and personal concord.

Dr. Holme is one of the most popular preachers in the Baptist denomination. His sermons are, to a certain extent, argumentative; but his main attack is upon the feelings of his audience. He is a clear, comprehensive writer, taking hold of any and every subject with sufficient ability to do it full justice, and not only advance every plea in its favor, but from his own standpoint demolish every argument of opposition. There is scope and vigor in his whole range of thought; and yet in its application it is softened by tender personal sympathies, and commended by eager zeal in the cause of the imperiled soul. He has a fine round voice perfectly under his control, and his manner of delivery is composed and effective. He enjoys natural powers as a speaker, and has not required much training, and consequently there is no restraint upon him. His flow of language is ready and ample, and not less terse than tasteful in its selection. He feels every word that he utters; and he shows it. Not, however, in boisterous thunders, and in the wild utterances of sensational eloquence, but in the countenance—beaming with sincerity—and in the unmistakable tones of truth and faith. His purpose is not to exhibit the graces of oratory, though he has all of these, but it is to give potency to religious truth by the aid of the human mind and lips. This is the conviction which steals upon the hearer. His arguments, his soft words of persuasion, and his more eloquent and impassioned passages are all methods of showing the way to grace, and in no particular intended for the vain display of personal powers.

REV. GEORGE H. HOUGHTON, D. D.,
RECTOR OF THE CHURCH OF THE TRANSFIG-
URATION, (EPISCOPAL,) NEW YORK.

REV. DR. GEORGE H. HOUGHTON was born at Deerfield, Mass., in February, 1820. He was graduated at the New York University in 1842, and pursued his theological course privately. He took orders in the autumn of 1845, and after remaining one year as assistant to Dr. Muhlenberg, at the Church of the Holy Communion, in October, 1848, commenced officiating at a private house for a small number of persons who, in the following year, were organized as the Church of the Transfiguration. Soon after a location on Twenty-ninth street, near Fifth avenue, was chosen, and, through the disinterested benevolence of one of the members of the parish, a church edifice was commenced, which was occupied on Sunday, March 10th, 1850. Additions have been made to the building from time to time, and now has the form of an L, occupying one side and the rear of the property, with the rectory on the other side. The church is a long, low building; the several entrances have turrets over them; in front is a small park with trees and flowers, and the whole has a very picturesque appearance. Until May, 1854, the entire pew rents were used for reducing the debt incurred in purchasing the ground and building, two hundred dollars being the largest single offering made at one time by any member of the parish for these purposes. The pews—which are rented, not sold—are rated much below the ordinary average, while there are one hundred and fifty free sittings. These latter are in the chapel part of the edifice, which is so arranged that, by turning the seats, it becomes a portion of the body of the church. During ten years Dr. Houghton gave to the church, of his earnings in another sphere of duty, more than three thousand dollars, and during four years received irregular salary. The congregation is now one of the largest and wealthiest in New York. Dr. Houghton held the position of instructor of Hebrew in the General Theological Seminary, in

connection with his rectorship, and finally resigned after a service of twelve years. He received the degree of D. D. from Columbia College, in 1859. His publications consist of occasional sermons.

Dr. Houghton and his church have received great prominence from the fact of his having there performed the burial service over the remains of a worthy deceased actor, George Holland, this rite having been refused by the Rev. Mr. Sabine. Many expressions of the public concurrence in the action of Dr. Houghton took place, and the "little church around the corner," the language in which it was referred to by Mr. Sabine, has become embalmed in the lasting remembrance of all truly Christian people.

Dr. Houghton is slightly under the medium height, sparsely made, and in every respect of a delicate organization. He has a well-developed head, and a face of marked intelligence, combined with an impressive simplicity. His complexion is very pale, and is the more observable from the contrast with his black hair and whiskers. He also wears a moustache, which is altogether unusual among ministers. The intellectuality of his fine marble-like brow, the calmness, serenity, and sweetness of expression, and his gentle, kindly voice and manners, each and all throw about him the influence of a being extraordinarily endowed with manly and Christian virtues. And, in truth, he stands a noble example to his fellow-men. His whole life has been remarkable for its uprightness and piety. In strictness to conscientious duty and religious responsibility it has been undeviating from youth up. He is a moral hero in every sense. Personal sacrifice, and even suffering, have never been considered for a moment. The demands of duty have ever been regarded in their largest scope, and to discharge them fully has been an aim to which all else was subordinate. The exact line of duty, and the way lighted at every step by an approving conscience, have been the only paths in which his feet have gone. Honorable, just, conscientious, and heroic in holding to them all, he has truly illustrated the *Christian* life. We mean the Christian life in distinction from the morally upright life, and the life which only seeks perfection in the greater things, forgetful of the smaller, which, like the water dropping on the granite, slowly but surely wear away conscience. Nobly perfect in the great and small; sublimely true to faith and all professions, Dr. Houghton belongs to that measure of man coming nearest to God. When the little children look in his face, so beaming with gentleness and goodness, they listen and believe. When the man, toughened with the

world's hard blows, and saddened by its wrongs, notes him day by day, and year after year, the same in purity of character and holiness of life, he begins to feel the awakening of the sacred inspiration which lifts the lost to Heaven. We are not overstating the influence of Dr. Houghton. His ministrations in his present parish were commenced with only six persons as attendants upon them, and now he has reared a fine church, and drawn about him a numerous and devoted congregation. He has done it by great labor, but more by the fascination of his character and the beauty of his life. Those out of his own denomination have aided him because they saw that he was a Christian hero, and those of his immediate flock have spiritedly upheld him because amidst earth's temptations he was upholding them. As a man he is everywhere cherished; as a citizen he is respected by all with whom he comes in contact; and as the pastor he is beloved with an affection which withstands all save death.

Dr. Houghton attempts nothing especially brilliant in his sermons. They are all well written, but he seems to consider it out of place to introduce anything beyond simple, devout, and instructive language. Hence, while each is plain, practical, sincere, and learned in divine truths, there is a total absence of florid, sensational, and even eloquent passages. As he declared he would, he preaches the doctrines of his church, and nothing else. He is a very correct and impressive reader, and his rendering of the service is very fine. His voice is full and mellow, filling the whole building.

Dr. Houghton is an able scholar. His attainments in the Hebrew are such that he has established a wide reputation as a teacher of it. The study of this language with him has been most enthusiastically pursued, as it has appealed so much to his religious emotions. While he has a great love for refined literature, and a passion for art, still he allows himself but little respite from severe application to theological investigations. Always looking beyond for something better and higher, in both temporal and spiritual matters, he never deems his work accomplished, and unweariedly presses onward in the life-long race.

REV. ROBERT S. HOWLAND, D. D.,

SENIOR RECTOR OF THE CHURCH OF THE
HEAVENLY REST (EPISCOPAL), NEW YORK.

REV. DR. ROBERT S. HOWLAND was born in the city of New York, November 9th, 1820. He spent some time at a French school, and at length entered St. Paul's College, Long Island, where he was graduated about 1840. He was next engaged with Bishop Kerfoot, now bishop of Western Pennsylvania, in organizing St. James' College, in Maryland, in which State he remained a period of eight months. He then went abroad, traveling in Europe and in the Holy Land, and returned after an absence of eighteen months. He had before taken a partial theological course at the General Episcopal Seminary, New York. He now returned to that institution and completed his studies, and was graduated in 1845. During the same year he was made a deacon of the Episcopal Church, in New Haven, by Bishop Brownell, and priest in the following year, at St. Luke's Church, New York, by Bishop Ives, then of North Carolina, and later a priest of the Catholic church. For some time he was the assistant of Rev. Dr. Forbes, at St. Luke's church, and in 1847 was called to the rectorship of the Holy Apostles. He received his degree of D. D. from Columbia College, in 1863. He has recently made another extended tour in Europe.

The Church of the Holy Apostles was the development of a Sunday school, which was held in an upper room in Twenty-seventh street. Religious services were at length commenced, and when Dr. Howland took charge there were twenty communicants. A donation of five lots, on the corner of Ninth avenue and Twenty-eighth street, was made to the church by Robert Ray, Esq., and here a church edifice was erected, which was consecrated in February, 1847.

The growth of the congregation under the charge of Dr. Howland was very remarkable. The eminent ability of the rector and the harmony always existing in the parish were attractions which produced their legitimate fruits. In 1867 the congregation had four

hundred communicants, four hundred families, and four hundred and fifty children in the Sunday school.

On the 18th of May, 1868, a parish under the name of the Church of the Heavenly Rest was organized, of which Dr. Howland is now the senior rector. The church edifice is located on one of the most magnificent portions of Fifth avenue. Dr. Howland, at the time of the erection of the church, carried out a plan of building several residences adjoining, making all the structures harmonious in design, and very imposing and elegant in appearance.

The church has an entrance on Fifth avenue, and will seat about one thousand people. Its design throughout is elaborate and costly. The pews and others fittings are of solid wood, and the carvings of the chancel are especially admired. All the pillars are of polished variegated marble. It was opened for public service in February, 1869. The congregation is now large and influential. Here, as elsewhere, Dr. Howland is doing an earnest work for the upholding of his faith, and the regeneration of his fellow-men. His able associate is the Rev. Dr. Thomas K. Conrad.

Dr. Howland is of the medium height, well proportioned, and of an easy, graceful carriage. He has a round head, not large, but of excellent proportions, regular features, and soft, bright eyes. His manners are dignified, but characterized by so much courtesy that intercourse with him is always agreeable. He is what may be called a self-possessed man—not one to bluster and make a noise about anything he does, or one devoid of modesty and a nice sense of propriety. Neither is he a man of assumption, nor of any personal conceit. And still he is a person of invariable self-possession. You are struck with it as a leading characteristic in him. But it is the self-possession of a man of intelligence and ability, who has all his powers under the most perfect control, and knows exactly how and when to utter every word and perform every act. He is never excited, and he is never in doubt. He is always composed, and acts understandingly and properly on all occasions. His self-reliance and self-possession appear at a glance; but at the same time it is to be seen that these are qualities natural to the man, and not assumed either to attract attention or to gain undue prominence for the individual. He is a kind-hearted man, full of manly and noble sympathies, and alive with energy in his Christian labors. He makes no distinction in his intercourse with men, except that of the moral character. The humble and the sorrowing are regarded with most touching kindness; and it

has been his great effort to make such persons in his parishes the object of constant Christian care. He is also a person exerting the happiest influence with children. His manners with them are winning in the extreme, and he is alike successful in imparting to them instruction and in preserving their lasting love.

He preaches with a great deal of power. He is not lacking in those acquirements of scholarship which give value and interest to literary productions ; but the striking features in his sermons are their depth and force of religious appeal, and evidence of the earnest convictions of the writer. As he writes, his language naturally takes those forms of expression which are the most euphonious to the ear and positive in their effect upon the mind. This is fully apparent, and the listener cannot fail to receive great delight from his sermons as learned and literary efforts. But the seeker after the bread of Heaven will find something of far more value. A holy inspiration, a firm reliance on the promises of faith, and a prayerful interest in all inquiring souls, are features which are equally apparent, and which give the greatest impressiveness to all these discourses. None can hear him without profit. There is that in his matter and manner which makes an irresistible appeal to the mind and heart. His voice is gentle, and his whole delivery is characterized by that dignity and propriety, and at the same time self-possession, which is peculiar to him on other occasions.

Dr. Howland ranks with the most eminent of the Episcopal clergy. His abilities are of the first class, and he has built up powerful parishes. His reputation rests on nothing ephemeral, but on qualifications and works of the most substantial character. He is popular among his brethren as a talented, good, and energetic man of God ; and with his people he is always held in the most sincere regard.

REV. WAYLAND HOYT,
PASTOR OF THE TABERNACLE BAPTIST
CHURCH, NEW YORK.

REV. WAYLAND HOYT was born in the city of Cleveland, Ohio, February 18th, 1838. His early studies were pursued in the vicinity of his native city. He was graduated at Brown University in 1860, and at the Rochester Theological Seminary in 1863. He was ordained and settled for a year over the Baptist church at Pittsfield, Massachusetts, and then passed three years with the Ninth street Baptist church, Cincinnati. In November, 1867, he was installed as the pastor of the Strong Place Baptist church, Brooklyn, where he remained until the spring of 1873. He accomplished a most efficient work, and the congregation parted with him greatly to their regret, but he considered it his duty to accept a call to the Tabernacle church in New York, where he is now laboring with his usual success. Previously a strong effort was made to induce him to accept a call in Boston, but this he declined.

The Tabernacle church is one of the old Baptist organizations of New York, having formerly worshiped in Mulberry street. Their present church edifice on Second avenue was dedicated September 22d, 1850. There are about seven hundred members, and about eight hundred children in the different Sunday Schools.

Mr. Hoyt is under the average height, and of a well-proportioned, round, solid person. His head is nearly round, with narrow chin, but with considerable breadth in the upper portion. The brow is prominent and handsome, and all the lower features are uniform and expressive. His eyes are small, but have much penetration, and a clear, honest gaze. His manners are frank and sincere, and have a propriety and confidence which is not always seen in a young man. He seems to be somewhat impulsive, and there is always a quickness of action about him; but intimacy with him shows that he is really a very cool reflective person, and that the body acts quick because

the brain is sudden and electrical in its action. His conclusions and determination are rapid, and to the point, in great matters and small. His warmth and frankness does not proceed from mere force of habit, but is the genuine expression of true, earnest feelings of courtesy and good will.

Mr. Hoyt is a preacher who soon wins the favor of his audience. His style of speech and manners is natural and earnest, but above all, he shows that he means and feels all that he says. He is terse and graphic while fluent. Although he is voluble, each word has its point and each sentence is round and complete. He reduces language to its most forcible phrases and mode of construction, and still his thoughts are rapid and redundant, and their expression is equally so. He feels warmly, and this gives a glow and animation to his face and tone, and lifts him into flights of commanding and impassioned eloquence. His temperament is genial and sanguine, and his sermons bear witness of this condition in every line. He does not stand aloof from you, but, on the contrary, assails your heart on the instant. He is full of warmth, love, friendship, and brotherhood. They breathe forth in every word; they beam in every glance, and they are expressed in every action. These traits in yourself he will appeal to, and bring them into action and harmony with his own feelings. His words ring in upon the mental convictions, and they light up the heart. They point the way to a new spiritual existence, but at the same time they quicken impulses which are calculated to make the temporal life nobler and more useful. Manhood and womanhood are developed into a higher perfection and principle, and, especially, religious inspirations are kindled with fresh fires of devotion. He is sanguine of the future, and he fills his hearers with a like enthusiasm, and the same cheerful confidence. Some men have electrical influences in their words and manners, and Mr. Hoyt is such a person. The mind of the hearer makes no quibbling or questioning about reciprocating his genial advances to the heart, for the heart itself makes its instantaneous response. You at once accept him as a man of conscientious truthfulness, as a counselor who regards your welfare from a standpoint of friendship, and as a spiritual leader, who, though sanguine and eager, is brave and devoted in the interest of the meanest follower.

Mr. Hoyt is still young. But no one thinks of this when he preaches. The oldest man or woman, strong as they may be in their faith and in the wisdom of gathered years, may well pause and con-

sider the teachings which he utters in the sacred desk. If they are unaffected by his youthful enthusiasm and his ardent hopefulness, they cannot refuse attention to his learned exposition of doctrines and the logic and force of the arguments which are so large a portion of his discourse. Reason and profundity are none the less so because they may be spoken by youthful lips. In fact, when they are thus spoken they generally become additionally impressive and potent. But with those of his own years Mr. Hoyt may well claim unlimited influence. He knows the weaknesses and the aspirations of the young heart, and he touches it as if with the wand of an enchanter. His countenance becomes its magic of human perfection, his words are its treasured truths, and his steps are its chosen way. It responds fully and earnestly to his own emotions, and it gives him the sole and complete control of its spiritual aspirations.

Thus it is to be seen that Mr. Hoyt is in a position to do a great work. Powerful as is his present congregation in influence and Christian zeal, he is quite certain to give it still greater power and usefulness. He is drawing his people near to himself with singular fascination, and he is showing a strength of intellect and a physical energy which will produce great results in the field of effort which is so dear to both. Hopeful, courageous, and indomitable, he will best deserve success by a life and toil which will render him worthy of such a reward.

Such is the character and talents of Mr. Hoyt. Strong in his natural powers, comprehensive and profound in his acquirements, ardent and ambitious in his professional application, he is on the threshold of a great future. His field of effort is vast, and offers every incentive to the exercise of all his powers and capacity, and he is a man so eager for the discharge of every duty, and filled with so much religious ardor that he will neither falter in going forward to every task of difficulty, nor grow lukewarm by success. He is a chief reliance of the church in her struggle against evil, and he will be not less the friend and guide of those seeking the knowledge of a purer life. His present advancement in his profession and denomination, and his crowning and brilliant honors, have not made him exultant or vain, but simply incited him to new vigor, and strengthened him in self-reliance. The full scope of his intellect and the entire sympathies of his heart will go with his work, which will always be measured by a tireless zeal.

REV. ADOLPHUS HUEBSCH, PH. D.,
RABBI OF THE CONGREGATION AHAVATH
CHESED, NEW YORK.

REV. DR. ADOLPHUS HUEBSCH was born in the northern part of Hungary, September 18th, 1830. His early studies were in different Talmudical schools. At fourteen he could read and write only in the Hebrew; but later he became engaged in other studies, especially the Syriac, Arabic, and other Oriental languages. He attended the Gymnasium at Pesth for some time. He received his authorization as a rabbi at twenty, and four years later entered upon his first office in an orthodox congregation in Hungary, where he remained about three years. In 1856 he entered the University in Prague, where he was graduated in 1859, and received the degree of doctor of philosophy. He was at once invited to accept the position of rabbi and preacher of an ancient and influential congregation in Prague, where he continued until called to his present congregation in New York, in 1866. He commenced his labors on the 26th of August of that year. It was regarded as no small tribute to his reputation for so young a man to be called to the powerful congregation in Prague; and his invitation to come to New York was likewise a marked appreciation of his talents and fame. He now receives a salary of six thousand dollars a year, and his engagement is for eight years.

The congregation Ahavath Chesed is classed among the moderate reform Jews, and was organized about twenty-five years ago. The first preaching was held in Columbia street, and afterward, about 1861, a church in Avenue C was bought and altered for a synagogue.

On the 17th of April, 1872, a magnificent structure, built by the congregation, on the corner of Lexington avenue and Fifty-fifth street, was consecrated with imposing services. This edifice is built of stone, in the Moorish or Eastern style, and fronts 93 feet on Lexington avenue, and 140 feet on Fifty-fifth street. The front elevation is composed of five divisions—a section devoted to the main entrance,

with a tower and a stair wing on each side. The height of the center or main division is 72 feet; the towers 122 from the sidewalk to finial, and the stair wings 57 feet. The towers are at base 14 feet square to the height of the stair wings, and are then changed into octagons, with handsome cornices, ending with round metal cupolas, which are richly gilded, and visible at a long distance. The interior is very beautiful in Arabesque decorations, and costly appointments of every kind. Fourteen hundred people can be seated in the aisles and galleries. The cost of the ground and building was two hundred and seventy-five thousand dollars.

The following extract from one of Dr. Huebsch's sermons shows his eloquent and tender style:

"Religion is the supporting staff of human frailty. The weak, the suffering, the needy experience most its soothing and consoling influence. The strong and apparently independent may be enticed to dispense with religion and to rely on their own power, rather than on the mercy of the most High for salvation. But the more dependent and helpless are moved by the consciousness of their condition to seek protection and aid from One whose might is never-failing, and whose love is everlasting, and ever ready to descend upon the meek. Hence, while man may be inclined to rebel against God, and to ignore His commands, woman's meek and submissive heart opens cheerfully to all the hopes and good promises which inure to a true and undaunted faith. When the Lord God said 'It is not good for the man to be alone, I will make a help-meet for him,' the merciful intention of God was not confined to the worldly comfort which man should derive from association with his lawful wife. God destined her as a messenger of undivided peace for the sons of earth; her task was to sweeten his life by that loving care which makes a man's home a delight for him, and at the same time, the gentleness of her mind was to exert a beneficent influence upon his ruder nature; and so she was to become a help for him, even in his spiritual affairs. A truly pious woman is irresistible. She makes us turn to goodness, gentleness, meekness, and true love; she brings us back to the source of all these qualities--to religion. Well armed, indeed, is the woman who in the fight of life makes religion her weapon. What else could compensate for her deficiency, and make her strong in her weakness? By what other means could she insure her own contentment and the happiness of those inseparably connected with her heart? A mighty queen without belief in God is poor and forsaken; but the poor and forsaken, with a devoted trust in the All-merciful, she is elevated to the most noble kingdom--female excellency."

Dr. Huebsch is the author of a work entitled "Peshito," which is a translation of a portion of the Syriac version of the Old Testament into the Hebrew, with a commentary. He has also prepared and published, for the use of his own, and other congregations, a prayer-book and hymn-book in Hebrew and German. Various sermons by him have been published, and he writes much on learned and occasional topics in the Jewish papers. In 1871 he was the President of the Rabbinical Conference held in Cincinnati.

He is a man in the prime of his mental and physical energies. Of the medium height, compact and erect, he has sufficient of the physical to uphold him in any task he may undertake, while his mental faculties are always earnestly bent upon study and the diffusion of intelligence. His head is large, with a fine brow, and the whole expression of his face is amiable and agreeable. In his manners he has an invariable politeness, which gives him great popularity. Although a close student, he is a man of a great deal of practical observation and knowledge. He is liberal in all his views, and firm and enthusiastic in all his purposes. Hence, as he admits, he finds himself in exactly the position among the Jewish people, and in exactly the country of liberty and intelligence, where he can make his scholarship and energies of the most usefulness. The rise and increase of his congregation is due to his influence with the masses, not only as a spiritual teacher, but as a man and citizen.

He preaches with a great deal of force and eloquence. There is no restraint or hesitation in his manner of dealing with his subject; but whatever it may be, he displays the fullest information and comprehension in regard to all its bearings. Learning and a practical realization of the needs of mankind are the chief features of all his discourses. Able and eloquent in delivery, they are sustained on his own part by a pure and consistent private life.

REV. ALBERT S. HUNT, D. D.,
PASTOR OF THE FIRST PLACE METHODIST
CHURCH, BROOKLYN

REV. DR. ALBERT S. HUNT was born in Dutchess County, New York, July 3d, 1827. He was graduated at the Wesleyan University, Middletown, Conn., in 1851, being at the head of his class, and the valedictorian. This was the last class which was graduated under the presidency of the late lamented and distinguished Stephen Olin, as he closed his earthly career not long after. Dr. Hunt remained at the University two years as tutor, and two years as Assistant Professor of Moral Science and Belles-Lettres. He was already a local preacher of the Methodist Church, and, after leaving the University, resumed his ministerial duties in connection with a new organization at Rhinebeck, N. Y., in the autumn of 1855. His health becoming impaired, he went to Europe, and traveled for five or six months, and did not again enter upon pastoral labors until the spring of 1859. Since that time his ministrations have all been in Brooklyn, as a member of the New York East Conference. Two years were spent at the Nathan Bang's Church, Clove Road: two years at the South Fifth Church, in the Eastern District, and then he received his first appointment to the First Place Church. He had been at other churches of the city, and several times at the First Place, receiving his last appointment at the Conference of the spring of 1874. He received his degree of D. D. from Wesleyan University in 1872.

The First Place congregation grew out of a gathering of Methodists, who originally worshiped in Hicks street, and took its present designation in 1857. During the same year a church edifice was erected on First Place, the whole property costing \$40,000. A remaining debt of \$17,000 was paid in 1865.

Dr. Hunt is of a tall, and well-proportioned figure. His appearance is very plain, and, like most Methodist ministers, there is nothing clerical in his dress. His head is neither large nor small, and the features are only in a measure indicative of the intellectual man. He is not a person much led by other men. His opinions are quickly formed, and he holds to them with the tenacity of life itself. He is conscientious, and of a serious religious temperament. He has always been a close student, and, while he goes slowly along the paths of knowledge and research, he gleans with thoroughness. He writes and speaks fluently. The most appropriate words are always at command, and there is an appreciable strength and beauty in all that he employs. In public speaking he shows considerable absorption in his discussion, but he has not much gesture. He explains his subject with great clearness.

He is an able man in his denomination. He shuns notoriety in all its forms, but works patiently and faithfully for the reward of his own conscience. He may be called an enthusiast in Methodism. A master of its every tenet, he is made earnest and successful by an inspiration which never fails him. Fame and personal benefits of every character are valueless in the nobler effort to make known the source of his own religious peace.

REV. MANCIUS S. HUTTON, D. D.,

PASTOR OF THE REFORMED DUTCH CHURCH
IN WASHINGTON SQUARE, NEW YORK.

REV. DR. MANCIUS S. HUTTON was born in the city of Troy, June 9th, 1803. He was graduated at Columbia College about his twenty-first year, and in theology at Princeton Seminary in 1826. He was first settled over the Presbyterian Church at German Valley, New Jersey, in 1828, which position he held for a period of six years. In December, 1834, he was called as colleague of Rev. Dr. Matthews, at the South Dutch Church, Exchange Place, New York. The church edifice was burned in the calamitous fire of 1835, and the congregation finally divided on the question of selecting a new location further up town. A division of the property was made, and a portion of the congregation, bearing the old name, built a church on the corner of Murray and Church streets, while forty-nine members, with Drs. Matthews and Hutton for pastors, organized a congregation at the chapel of the University, and at length constructed a church on Washington Square, corner of Washington Place. The Murray street congregation now worship on Fifth avenue, but still retain the name of "South Church."

The new church on Washington Square was dedicated in September, 1840. It was a heavy undertaking for the congregation, the whole property having cost one hundred and eleven thousand dollars, and a large debt remained. Two years later dissatisfaction was expressed with Dr. Matthews, who resigned, and Dr. Hutton became, and has since remained, the sole pastor. At the time the debt was eighty thousand dollars, all of which has been paid, and the church is now unencumbered. The building accommodates one thousand persons.

Dr. Hutton's publications consist of sermons and addresses. His degree of D. D. was received from Columbia College many years since.

Dr. Hutton is a very large man, being all of six feet high, with breadth of shoulders and general make in proportion. As he walks he has a slight inclination forward, but his movements are easy and stately. He is of light complexion, and has straight light hair, now becoming thin and gray.

His face is large and round, with moderately-sized features, and an agreeable expression. There is considerable intellectual development, and you readily take him for a person of natural reflectiveness. His manners are polite, unassuming, cordial, and gentle. You find no trouble in getting acquainted with him. Whatever you talk about that is improving or entertaining he talks about also. Whatever emotion the topic may engender, be it seriousness or mirth, he displays as much of it as anybody. He has one of those natures that wins from its very naturalness, from its frankness, and from its cheerfulness. The truest manliness, the highest uprightness, and the best social qualities constantly appear, and it is as impossible to resist their influence as it is to doubt that they stand as the exact types of the man. Mingling freely and modestly among men, he is not less admired for beauties of character than he is accepted as an example of Christian and gentlemanly deportment.

Dr. Hutton is a preacher of the old school. He preaches for the salvation of souls, and that alone. You look in vain in his sermons for a single sentiment showing that he has used the authority of his holy calling for any other end. In language the simplest, but with religious fervor the strongest, he argues plainly and emphatically the call to grace. His discourses are a masterly paraphrase of the Scriptures themselves, and a calm exposition of doctrine. Avoiding anything like an attempt to lead the mind into metaphysical abstractions, he struggles, as much in love as alarm, with the unconverted soul. Every line is strong in faith, every page shows the ardent purpose of arresting sin and redeeming man; and the whole is pervaded with a most tender, pleading pathos. He speaks effectively, while without the slightest ostentation, having only a few ordinary gestures. His fine, commanding figure, and never-varying devoutness of tone, add much to the effect of what he says. After forty-five years of active service in the ministry, he is still hale in body, and vigorous in mind, and as eager as at the outset in the harvest of souls.

REV. EDWARD P. INGERSOLL, A. M.,
PASTOR OF THE MIDDLE REFORMED CHURCH,
BROOKLYN.

REV. EDWARD P. INGERSOLL, A. M., was born at Lee, Massachusetts, May 6th, 1834. He was graduated at Williams College in 1855, and in theology at Andover in 1863. He settled in the city of Cleveland, Ohio, where he became principal of the High School for a year. In 1858 he was graduated at a law school, and, having been admitted to the bar of Cleveland during the same year, he practiced for three years with success. Strong convictions of duty induced him to abandon the law, and enter upon theological studies at Andover. On the conclusion of his course, he was first settled as pastor of the Congregational church at Sandusky, Ohio, in December, 1863, in which position he remained between four and five years. He then went to the Plymouth Congregational church in Indianapolis, Indiana, where he labored for two years. In 1869 he was called to the Middle Reformed Church, in South Brooklyn.

This congregation was organized about thirty years ago, and public worship was conducted in a church on the corner of Court and Butler streets. The Rev. Mr. Otey was the first pastor, and after him came the Rev. Mr. Talmage, and then the Rev. Dr. Nicholas E. Smith, who officiated for a number of years, and was succeeded by Mr. Ingersoll. After some years the congregation had so increased that a large church edifice and chapel adjoining were erected, on Harrison street, near Court street. There are about five hundred members, and the Sunday School has three hundred and fifty children.

A few years since Mr. Ingersoll passed a vacation in travel in Europe. He has published various sermons, and writes occasionally for the religious press.

Mr. Ingersoll has an erect and graceful figure. He has a fine head, with a face of light complexion, and so expressive of the higher intellectual and moral characteristics, that you delight to study it. The eyes are large, and full of the truth and love and nobleness which are in the man, and in every feature and every line of the whole face there is to be seen some token of a truly manly and a truly elevated nature. His manners are equally fascinating, for they have a natural frankness, and they are the instant and emphatic evidence of his courtesy and good will.

As a preacher, and a worker in the field of the Lord, he is one who makes no display of his talents, or of his ability in any particular, but he preaches and he works for the single purpose of saving the lost. A man of much learned investigation, of a wide and practical experience in life, he is a powerful speaker in the pulpit, and not less an energetic laborer out of it. Hence his ministry has been a great success. Of him it can be justly said that his reputation is based not only on personal worth, but on the usefulness of his talents and efforts to the community at large.

REV. DAVID INGLIS, LL. D.,
PASTOR OF THE REFORMED CHURCH ON
THE HEIGHTS, BROOKLYN.

REV. DAVID INGLIS, LL. D. was born at Greenlaw, Berwickshire, Scotland, June 8th, 1825. He is the son of the Rev. David Inglis, a well-known minister in the South of Scotland. He was graduated at the Edinburgh University, in 1841, and concluded a theological course at the same institution in 1846. His license to preach was given by the Presbytery of Carlisle, connected with the Presbyterian Church of England. In 1846, he came to the United States, and passed one year in the West without a charge. During the following year he commenced labor at Tubby Hook, near New York, at which place he continued for several years. In 1853 he was called to St. Gabriel Street Free Presbyterian Church of Montreal, where he remained until called, in 1855, to the McNab Street Presbyterian Church of Hamilton, Ontario, Canada, where he labored for sixteen years. He built up a very strong congregation, and there was a warm attachment between pastor and people. For some years he had held very close relations with Knox College, at Toronto, and, in September, 1871, he was elected by the General Assembly of the Canada Presbyterian Church, to the chair of Systematic Theology. Notwithstanding his reluctance to leave his congregation, he determined to accept the position, and accordingly entered upon his duties. In the next year, however, the postponement of an expected endowment of the institution obliged his resignation. He visited New York during 1842, and when preaching a sermon in the pulpit of his friend, the Rev. Dr. Ormiston, he was heard by a committee of the Reformed Church on the Heights, Brooklyn, and at once called to the position which he now occupies.

The Reformed Church on the Heights grew out of the Central Reformed Church, who called the late Rev. Dr. Bethune from Phil-

adelphia to Brooklyn, and erected a new church on Pierrepont street. The church has a very eligible site on the Heights, and is a very fine building, with brown stone front, seating about one thousand two hundred people, and has a novelty of being lighted from the roof. In the rear is a spacious lecture-room, fronting on Monroe Place. The property cost about eighty thousand dollars, and is free from debt. Other pastors of the church were the Rev. Dr. James Eells, now of California, and Rev. Dr. Zachary Eddy, now of Detroit.

Dr. Inglis received the degree of LL. D. from the Michigan University. He published in London a work called "Crown Jewels," and in Canada, in 1861, two sermons under the respective titles of "The Memory of God's Gracious Dealings to be Cherished and Perpetuated," and "Righteousness Exalteth a Nation." He also published other sermons, and his inaugural lecture at Knox College, under the title of "Dogmatic Theology." He was a contributor to the *Princeton Review*, and *Theological Journal*, of New York, *New York Observer*, and other publications, and is now writing in the *Christian Intelligencer*, of New York.

Dr. Inglis is of a tall, well-proportioned figure. He has a large head, with regular features. His manners are quiet and courteous to all. You experience no difficulty in feeling on easy terms with him, for he is so gentlemanly and pleasant, and falls so readily into unrestrained conversation, that you are placed on an immediate footing of intimacy. He is cheerful, warm, and sincere in all his feelings, drawing each person in good fellowship to himself, and giving back an abundance of good-will which cannot fail to be appreciated. He is profound in theological scholarship, and a powerful preacher of his faith. His whole nature and his deepest convictions are involved in his religious belief. At the same time he is a man of entire calmness and method in both action and thought. There is no display, no evidence of impulsiveness, but, on the contrary, that soberness of manner, and that calm deliberation which carry most weight in conversation and public speaking. He writes with force and eloquence, going deeply into the elucidation of his subject, and giving a scholar's care to the choice and effect of language. As a speaker his delivery is excellent, and he imparts to all that he says the impressiveness which comes from dignity of bearing and originality of reasoning. Always able and successful in his ministerial work, he is justly regarded as one of the strongest minds of the Evangelical Church.

REV. JOHN INSKIP,
LATE PASTOR OF THE GREENE STREET
METHODIST CHURCH, NEW YORK.

REV. JOHN S. INSKIP was born in Huntington, England, August 10th, 1816. When five years of age his father came to this country with the family, and settled in Wilmington, Delaware. Mr. Inskip says that he considers himself a "full blooded native American," and feels no particular pride at the fact of his birth being in the realm of haughty "John Bull." His early education was pursued in the schools of Wilmington; and later he spent some time at Dickinson College, Carlisle, Pennsylvania. He entered the itinerant ministry of the Methodist church, in connection with the Philadelphia Conference, in 1835, and successively held appointments in Springfield, Cecil, and Nottingham circuits, in Maryland; at Easton, Pennsylvania, Western, Kensington, and Salem churches, Philadelphia, and Germantown. In 1845 he was transferred to the Cincinnati Conference, and appointed to the Ninth Street church in that city; then going to Dayton, and subsequently to Urbana, Springfield, and Troy. After this he was transferred to the New York East Conference, and stationed at Madison Street church, New York City, and afterward at Fleet Street, Centenary, and De Kalb Avenue churches, Brooklyn, Ninth Street, New York, and then became chaplain of the Brooklyn Fourteenth Regiment, and served in the field equal to two ministerial years. He was next stationed at Birmingham, Conn.; then at the South Third Street church, in the Eastern District of Brooklyn, and in the spring of 1866 he was appointed to the Greene Street church, New York.

More recently, Mr. Inskip has devoted his time to attending and conducting Camp Meetings as a revivalist. Among other places visited by him was Utah, where he preached in a great tent, transported thither for the meetings.

Mr. Inskip is the author of a work, entitled "Methodism Explained and Defended," published in Cincinnati in 1851; and was editor of the *True Freeman*, a weekly paper, formerly published in New York as the organ of the American Protestant Association. He was active in the Native American movement some years ago, and delivered various addresses before the Order of United Americans.

Mr. Inskip is about of the medium height, with a full, round person, and an erect carriage. He has a round head, with small, regular features, and has an amiable, intelligent face. He is a social, genial man, and is always on the best terms with everybody. There is an independence and spirit of good nature about him which pervade all his conduct, both in public and private, and make him not less a noticeable than an interesting character. He has had a world of experience with mankind, and in the events of life in his wide field of ministerial duty, and, like other veterans, he draws agreeably from his treasury of reminiscences for the entertainment and instruction of those with whom he comes in contact. He is in every sense the *Methodist* minister, having all the distinctive peculiarities which belong to the individual in this branch of the clerical profession. Were he President of the United States, he would deem it a lighter honor than that of being one of the ministers of this his beloved church; and it is his pride on all occasions to make known the fact, and act up to all the requirements of the position. The true representative Methodist minister is a self-made, self-educated, humble-minded, hard-toiling laborer in the vineyard of the Lord. Mr. Inskip soon lets you know that this is his exact measurement as a man and a clergyman. No place or company can prevent him from intruding himself as the independent, persistent exhorter. All times are his times for declaiming his religion, all places are his fitting sanctuary, and all persons are those to whom he makes himself a pastor. This is undoubtedly the true spirit of Methodism in its primitiveness and as a pre-eminently proselyting faith. The early Methodist preacher was a guide to the people, and an exhorter who was not to wait for Sabbath and pulpits to make known his message, but to do it openly and fearlessly, at all times, and to all people. Mr. Inskip is such a man. He is busy with his religious work in season and out of season; he exhorts with you whether you will or not, and you have to learn something about his Bible and Methodism whether you are pleased or not. He has an independent, off-hand, good-natured way with him that always carries his point, and without offence. It is not too

much to say that he has brought many a sheep into the fold by speaking when most other men would be silent, and that he has made himself conspicuous in his denomination by an amount of faithfulness to his whole duty such as none of his cotemporaries have excelled and but few equaled.

In speaking, at first his manner is very deliberate, and his voice is in rather a low tone, but as he proceeds he shows more animation. He speaks extemporaneously, but with a great deal of reflectiveness. He relates anecdotes and circumstances to illustrate his theme; and at times he rises with an intense degree of feeling into the higher flights of impassioned eloquence. His preaching is declamatory and pathetic more than doctrinal or strictly argumentative. What argument he uses is of the moral sort, drawn from the common events of life, and thus brought home to every listener. As he proceeds, making every thing clear as he goes, and stimulating more and more the feelings of his auditors, it is seen that the large and promiscuous audience is in the closest attention, and that on the part of many the utmost sensitiveness is displayed. His earnest pathos touches the chords of feeling, and it is not difficult for him to crowd his altar night after night with new converts.

At an early date the Methodist ministry was not an educated body of men. They were familiar with the text of the Bible and inspired with a holy zeal for their calling. At this time they have seminaries for the education of their ministers, and they require a higher standard of qualification before candidates are admitted to the full rank of ministers of the gospel. Hence every day shows an abler class of men in the Methodist pulpit, and the preaching is more learned. But, after all, the great force in their preaching is its declamatory style, its showy, moving eloquence, and its appeals to the feelings.

Mr. Inskip takes this road to success in his ministry. Leaving the stricter mental questionings of the contrite hearer to take care of themselves, he assails the more vulnerable heart. He knows its weaknesses, how it may be softened, and how it is to be won. With matchless art, with all the promises and terrors of the scriptures at his tongue's end, with his own feelings as tender and kindly as his words are solemn and earnest, he struggles to unlock the hearts of his hearers to the impressions of religion.

REV. THEODORE IRVING, LL. D.,
LATE RECTOR OF THE CHURCH OF THE
MEDIATOR, NEW YORK.

REV. THEODORE IRVING was born in the city of New York, May 9th, 1809. He is a nephew of the late Washington Irving, and was intimately associated with him in life. While making preparations to enter Columbia College he went abroad, in company with his uncle, and completed his education in Madrid, Paris, and London. At the time that Louis McLain was American minister at the court of St. James, Mr. Washington Irving was Secretary of Legation, and Theodore was the private secretary of his uncle. The latter returned to the United States in 1830, and studied law a year in the office of Judge John Duer. He then became Professor of Belles-Lettres, History, and Modern Languages at Geneva College, now Hobart College, an Episcopal institution, where he remained thirteen years. During this period he received the degree of LL. D. from Union College. In 1851 he accepted the same professorship at the Free Academy, New York, in which position he remained three years, when he commenced the study of theology. In February, 1855, he was made deacon by Bishop Potter, at St. Mary's Church, Brooklyn; and two months later he was admitted to the priesthood by the same bishop, at the Church of the Incarnation, New York. He was first settled as rector at Christ Church, Bay Ridge, Long Island, remaining two years; then going to St. Andrew's, Richmond, Staten Island, where he remained eight years, until his health failed him. He received a call to the chair of Pulpit Eloquence and Pastoral Care in the Divinity School of Philadelphia, and at the same time to the rectorship of the Church of the Mediator, New York. Having accepted the latter, he commenced his duties in January, 1865.

His health failing, he went to Europe in the spring of 1867, and returned home in the autumn, when he resigned his rectorship of the

Media'or, and took charge of St. Paul's, Newburg, in the absence of the rector, for one year. In 1869 he was called to Staten Island, to organize a new parish in that place, where he had a chapel when he was rector of St. Andrew's. The congregation erected a beautiful stone church (The Ascension), and he remained there three years, and then accepted a call to become President of a Ladies' College in Canada. Here he remained eighteen months, and became so charmed with the work that he determined to introduce the same plan in a school among his own people, satisfied that there was room in the city of New York for a Christian school for young ladies. He is now conducting such an establishment. The peculiar feature of this school is, that while affording the highest kind of scholastic training, especial regard is given to the Christian culture of all the young ladies who enter it.

Dr. Irving is the author of "Conquest of Florida," "Fountain of Living Water," and "The Tiny Footfall." He gave considerable aid to his distinguished uncle in the preparation of several of his works for the press.

Dr. Irving is about of the medium height, equally proportioned, and of graceful, active movements. There is the tone of the highest breeding in his manner, and his countenance has that intelligence and pleasantness which are so attractive. Nature made him a gentleman, and culture has done nothing more than to develop and adorn inherent qualities. A man of this kind is always genial. Dignity is softened by a thousand acts of politeness, and the heart, overflowing with its social instincts, its friendship, and its affection, teaches the lips only expressions of courtesy and gentleness. With Dr. Irving there is an ever-present dignity; but intercourse with him is totally without restraint, from the fact of his exceeding geniality. His warmth of manner is likewise characterized by an unmistakable sincerity. He means all that he appears. His conversation is very animated, and whenever it is proper turns to the cheerful side of matters. His intellectual capabilities are of the highest order. You see it in his round, full brow, his clear, speaking eyes, and, indeed, the whole expression of his face. It is evident that he is a man of a deep, comprehensive mind, and the greatest ardor in the pursuit of learning. He exhibits no pedantry, hardly a consciousness of any thing more than an ordinary degree of culture, and his intelligence and acquirements seem as mere resources to promote genial association.

Mr. Irving has distinguished himself as a professor. The traits we have mentioned give him unbounded power as a teacher, and he has been most successful in the departments in which he has given instruction. As a writer he also excels. His intimacy with Washington Irving gave him the benefit of one of the best masters of English composition who ever lived. And much of the purity of diction, simplicity of style, and tenderness of tone which have made the writings of his gifted uncle so noted appear in his own compositions. His sermons contain a happy mingling of learned, logical argument, and delicate religious sentiment. He has very little gesture, but his voice is distinct and animated.

REV. SAMUEL M. ISAACS,
RABBI OF THE CONGREGATION SHAARAY
TEFILA, NEW YORK,

REV. SAMUEL M. ISAACS was born in Leewarden, Holland, in January, 1804. His father was a banker in that city, but losing all his property by the French war, he emigrated to England. Our subject was Principal of an educational and charitable institution in London for several years. In 1839 he came to New York, where he had received a call to the old Elm Street Synagogue (*Bnai Jeshurum*). He might be called the "father of the Jewish clergy" in this city, as he has been residing here longer than any of the other ministers. His learning and eloquence attracted crowds of visitors—Christians in large numbers, to the synagogue where he was to be heard. He lectured in the English tongue, and so little was known of the Jews and Judaism at that time, that people were anxious to be informed on these topics. The congregation *Shaaray Tefila*, or "Gates of Prayer," grew out of the Elm Street Synagogue in 1845, and he was elected its minister.

This body of Jewish worshipers held its first services in Franklin street, near Broadway, but erected a synagogue in Wooster street, near Prince, in 1845. The building, however, gave way to the up-town movement of these people, and was sold in 1864. In September, 1864, the congregation dedicated its third place of worship in the building at the corner of Thirty-sixth street and Broadway, where it remained during the erection of a synagogue in West Forty-fourth street. This structure is one of the most magnificent public edifices in New York, and, in fact, in the world. It occupies a lot one hundred feet square. The material is Newark freestone, with Dorchester for trimmings, and the architecture is of the Moorish type. All the windows are of stained glass, exquisite in color and design. The columns supporting the arches over the main entrance are delicately wrought, and the entire ornamentation is very tasteful. Four massive

columns support the roof, having their capitals elegantly decorated, and their shafts bronzed. From these columns spring grand arches longitudinally and transversely. The ceiling is highly decorated, blue, light chocolate and white being the principal colors. The walls are decorated in light buff, relieved by the beautifully stained glass windows and the ornamental borders. The seats are of black walnut, and richly cushioned. The *Almenor* or reading desk is ornate in design, and richly finished in hard wood. The Ark, with which the pulpit is combined, is the most elegant erection of its class in the country. It is of black walnut, with ornaments of oak and other woods, carved and inlaid. The columns are chaste; the bases and capitals ornate. Above the ark is a beautiful rose window of stained glass. An elegant curtain of crimson satin, with velvet border and centerpiece, embroidered in bullion, hangs before the Ark. The pulpit is of black-walnut, with oak inlaid, and richly carved. The entire auditory floor is covered with handsome Axminster carpet. The building also contains four large school-rooms, a chapel, a parlor for ladies, retiring-room for gentlemen, beside other apartments. The choir is located in the gallery. The cost of this splendid structure was two hundred thousand dollars, of which the large sum of sixty thousand was for the Ark.

The ceremonial of consecration took place on the afternoon of Thursday, May 11th, 1869. The music was by a choir and thirty-five pieces of music. The possession of the synagogue was placed in the keeping of the President by an appropriate address, and the delivery of a silver key. The scrolls of the law were then brought with due ceremony from the vestibule by the appointed bearers. As the Ark was approached the perpetual light was lighted, and the receptacle was opened by the past-President. Seven circuits of the synagogue were then made by the bearers, the choir chanting psalms meanwhile. At the close of this last circuit the scrolls of the law were returned to the Ark, the choir chanting a psalm. A consecration discourse was then delivered by the minister, and a prayer offered for the welfare and perpetuity of the United States government. A concluding hymn and benediction closed the services.

In 1866 the Rev. H. Philips was elected reader. Rev. Mr. Isaacs devotes himself exclusively to the duties of minister, and discourses regularly every other Saturday. The services adhere very closely to those adopted by the synods of centuries ago, and are entirely in Hebrew, except the sermon and prayer for the government. The

males are seated below and the females in the galleries. Scarfs are worn by the males and the hats are retained. There is no organ—the chorals are chanted by men and boys.

The *Jewish Messenger* thinks that there are not less than eighty thousand Jews in New York, because the New Year holidays found upward of thirty synagogues crowded to excess, and there were at least twenty temporary shrines opened for the solemn season, all full to repletion. In the eastern section of the city, from Fourteenth to Seventieth street, there were ten minor halls fitted up as synagogues, and all were full. In 1706 the first Jewish congregation was formed in New York, and in 1744 the first synagogue was built. In 1839 there were only three synagogues in the city; but ten years later they had greatly increased. There are now some three hundred and twenty in the United States. Mr. Isaacs has himself consecrated thirty-eight synagogues in different parts of the country, including the first one ever built in the State of Illinois.

The first Jewish settlers in the United States emigrated from the Dutch West Indies and Guiana, and Holland itself, and established themselves at Newport, R. I., New York, Charleston and Savannah. The earliest record dates back to 1660, when a charter was granted by the province of New Amsterdam to the Jewish community, authorizing the laying out of a burial ground. There is a synagogue standing at Newport, R. I., erected more than a hundred and fifty years ago.

Rev. Mr. Isaacs has been for many years the editor of the *Jewish Messenger*, a weekly journal which is the organ of the strict, or conservative Jews, and of which he is also the publisher in connection with two of his sons. He wields a ready and powerful pen, and has done as much as any man in this country in establishing the Jewish press. He is connected with all the Jewish charities of New York, some of which he was active in founding.

Mr. Isaacs is under the average height, and very active in his temperament. His head is small, but of intellectual appearance, and he has regular, delicate features. He has clear hazel eyes, hair sprinkled with gray, and white whiskers. In his manners he is very pleasing, being frank, courteous, and warm with all persons, and he shows much animation in conversation. He is cheerful, and noted for a keen sense of humor. The strong points of his character are amiability, benevolence, and piety, and, above all, firmness to principles, opinions, and purposes. He enjoys excellent health, owing to

his regular habits and indefatigable industry. He rises early, and attends synagogue every morning before seven o'clock. He is a strict Jew in every sense. He stands at the head in this country of the old school of Jews. This is the party who resist the innovations in the service of the synagogue, which are advocated and carried out by the class known as radicals, who are now not by any means inconsiderable in numbers. In his pulpit and his paper, Mr. Isaacs brings all the power of his talents, learning, and force of character to uphold Judaism in its primitive characteristics; and he has done it with an ability and success which have given him a wide fame in his own religious body, and among the people generally. His style as a preacher is logical and emphatic. The power of his erudition, and his superior natural comprehensiveness, are seen in all his statements and arguments, and his earnest tones and manner show how sincerely his heart is in all that he utters. He is honest, fair, and sometimes perhaps a little blunt in the discussion of all questions, but at the same time there is not less display of the tender and sympathetic emotions of the heart. His people are drawn to him by unusually strong ties. He is the embodiment and illustration of their cherished principles of faith, and in his personal character stands pre-eminent for the highest qualities which can adorn the individual, clergyman, and citizen.

REV. BISHOP EDMUND STORER JANES, D. D.,
OF THE METHODIST EPISCOPAL CHURCH.

REV. BISHOP EDMUND STORER JANES, D. D., was born in Sheffield, Berkshire county, Mass., April 27th, 1807. At the time he was four years of age his parents removed to Salisbury, Connecticut. From 1824 to 1830 he was engaged in teaching, and during three years of this period he found opportunity to give attention to the study of the law. When about to seek admission to the bar, the sudden death of the person with whom he was to associate himself in business, and his own religious conversion, induced him to change his plans and commence preparations for entering the Methodist ministry. His first appointment was in April, 1830, at Elizabeth, New Jersey, where he remained two years. Subsequently he preached at Orange, was an agent of Dickinson College for three years, pastor of churches in Philadelphia for three years, pastor in New York for two years, and Financial Secretary of the American Bible Society for four years. His change from the last-named position was occasioned by his being elected one of the nine bishops of the Methodist Episcopal Church, in 1844. Six years of the time enumerated were likewise given to the study of theology; and while performing the active duties of the pastorate he also undertook the study of medicine, without any design, however, of changing his profession. He was ordained deacon in 1852, and elder in 1854. In 1842 he received the degree of M.D. from the Vermont University, and in the same year that of A. M. from Dickinson College, and in 1844 that of D. D., also from the latter institution. His field of labor as bishop has been chiefly in New York, New Jersey, and Pennsylvania. In 1857, and again in 1863, he visited California. During a visit to Europe he presided over one of the German Conferences; and he was elected a delegate to the British Conference of 1865. He has traveled in all the States except Florida, and in most of the Territories. In 1859 he

attempted to hold a conference in Texas, in the interest of the church north, but himself and the body were mobbed and dispersed. The particular district in which each bishop is employed is a subject of arrangement between themselves once a year, and the intention is that each shall at some time visit every portion of the church. The salary and traveling expenses of the bishops are paid out of the profits of the Methodist Book Concern.

This powerful and wealthy establishment was organized in 1789, in Philadelphia, with a borrowed capital of only \$600. It was conducted by agents, who, up to 1808, were stationed like other preachers. The business was at length removed to New York, and from one street to another until, in 1833, it was located in Mulberry street, where the manufacturing is still carried on in an extensive building. In 1836 the building, machinery, and most of the stock were destroyed by fire. In the spring of 1799 the whole amount of capital, including debts, amounted to \$4,000; five years later it had reached \$27,000, and in 1808 it was \$45,000. An exhibit for 1864 shows its total assets to be \$562,694 74, and the profits in four years to have been \$205,285 34. The sales of books and periodicals, from 1860 to 1863, amounted to \$1,507,873 18. During the same period two hundred and eighty-one new works were issued, besides picture papers, Sunday-school tracts, &c. The serial publications issued are the *Christian Advocate and Journal*, the *Quarterly Review*, the *Sunday-School Advocate*, circulating nearly two hundred and thirty thousand copies; the *Sunday-School Teachers' Journal*, the *Good News*, circulating some fifty thousand copies monthly in the army and navy; the *Pacific Christian Advocate*, and *California Christian Advocate*.

On the separation of the Methodist Church into a division North and South, occasioned by differences on the slavery question, the southern section claimed a share of the Book Concern property and business. The claim was resisted by the church North, and a suit ensued, which led to a great deal of bad feeling in and out of the church, and, being carried to the Supreme Court of the United States, was decided in favor of the church South. A final settlement was effected in 1853, by which the Book Concern agreed to pay to the church South \$191,000 in cash, \$40,648 51 in notes and accounts, making \$231,648 51. Expenses in suit, \$2,063. Total, \$233,711 51. leaving the nominal capital \$439,798 39.

The profits of the Book Concern not only pays the salary and expenses of the bishops, but dividends are appropriated to the benefit

of the traveling, supernumerary, superannuated, and worn out preachers, their wives, widows, and children. In consequence of the division of the property with the church South, dividends were suspended in 1853. They were resumed again in 1863, when a dividend of \$400 was made to forty conferences. A few years since a large purchase of property was made on Broadway.

The report to the General Conference in 1872, shows that the total cost of the lots, building and fixtures, 805 Broadway, was \$950,356 62; that portions of it are rented out for \$72,700, which not only pays seven per cent on the investment, but leaves a balance of \$6,175 04 towards paying the taxes and insurance. The sales for the last four years amounted to \$2,426,840 42, on which there was a net profit of \$275,140 17, and, together with income from other sources, made a total income of \$362,094 67. But out of this sum were paid, by order of the General Conference, for salaries and traveling expenses of the bishops, &c., \$105,413 04, leaving the net amount of \$256,681 63 to be added to capital. This net capital aggregated, November 30th, 1871, the sum of \$1,055,179 57. The real estate owned by the several Concerns, East and West, amounts to \$957,104 13; the merchandise, to \$518,616 12; cash on hand, \$75,159 25; notes and accounts, \$305,446. Total assets, \$1,850,315 50. The liabilities are \$735,135 93, and the gross earnings from sales are \$63,095 92. The report further presents a fair showing for the various publications, books, tracts, magazines, periodicals, &c., and concludes with the statement that the Book Concern was never in as good condition for transacting business as at the present time. It has more room, and has increased the number of its presses to keep pace with the demands for their publications.

Bishop Janes has no publications except pamphlet sermons, and an "Address to Class Leaders." We make the following extract from the last, showing the origin and purpose of class leaders in the Methodist Church:

"When Mr. Wesley, moved by the Holy Ghost, entered upon his wonderful ministerial career, he was so much in sympathy with Jesus when, by the Grace of God, he tasted death for every man, that he felt and declared, 'The world is my parish.' This with him was a practical sentiment. Hence his intense zeal in the sacred office, his entire devotedness to it, the energy, patience, perseverance, and disinterestedness with which he labored to fulfill it. So intent was he on success in his work, that he employed every auxiliary which he could command. And in this, more than anything else, is the pre-eminence of that man of God seen—his tact and talent in the employment of others, in taking assistance whenever and wherever he

could find it, using the whole talent of the church for the furtherance of the glorious ministerial enterprise of his heart and hands. As a wise master-builder, he knew just what to do with every class of talent, just how to direct and employ all the life and love, all the intelligence and piety of the church of which he was an overseer; and hence in that church which he founded there is such a division of authority, responsibility, and service, as is found in no other. In fulfilling his ministry he soon found that the invitations to preach and the opportunities to be useful were more numerous than he could improve; consequently he employed fellow-laborers, who devoted themselves wholly to the work of the ministry, and were with him associated pastors of the people. Very soon, such was the progress of the work, that these openings became too numerous for himself and his co-laborers to fill. He provided for this lack by instituting a lay ministry, who, in the absence of the pastors, should be their representatives, and who should preach in their stead, as laborers together with them in the vineyard of the Lord Jesus Christ. The multiplying of appointments to preach, the enlarging of their sphere, and the circuit form of their work, were found to deprive the people of appropriate and needful pastoral supervision and care. His spiritual genius at once provided for this want, and that provision is found in the office and work of the class-leader. When the American Methodist Episcopal Church was organized this office was appropriately understood and recognized, and class-meetings were made an integral and essential part of our ecclesiastical economy, and from that day to the present this institution has been one of the developments of the great power which the church has exerted, and of the great success which God has given us.

"From this history of the origin of class-meetings, we learn that to assist the itinerant minister in his pastoral work was the primary reason for their institution. This reason is a very conclusive and urgent one. Owing to the itinerant character of our ministry, there is no other way in which our pastoral work can be fully and properly performed. It is necessary that the preacher, who comes as a stranger, should have the help of the leader to introduce him at once to his people, and to make known to him their spiritual estate. The office is especially necessary that the pastoral work may be carried out in detail, that every member may be visited and conversed with personally as frequently as his spiritual welfare requires. It is indispensable that we should have this office, in order that there may be a permanent pastorate in the church; a pastor whom the people shall all know and understand, and be acquainted with his affection and sympathy for, and his interest in, them, and that in the interchange of pastors there may be no time when there shall not be in the church an appropriate pastoral supervision and superintendence. These interests are all happily secured when competent leaders, as the discipline requires, 'see each person in their classes once a week at least, in order—1st, to inquire how their souls prosper; 2d, to advise, reprove, comfort, or exhort, as occasion may require.'"

Bishop Janes is a little under the medium height, and of a round, well-proportioned person. His head is ample in size, with a high, broad brow, and otherwise uniform and intelligent features. He has gray hair, a venerable appearance, and a quiet though impressive dignity. His expression is serious and severe in the extreme, and he has a cold, searching gaze, but he is nevertheless a man of kindly and generous sympathies. You judge him at once to be an original thinker and an earnest worker. His mind is always grappling, always solving, always

illuminating some Christian problem, and his energies are ever toiling, ever achieving, and ever pressing onward in the line of his Episcopal duties. For him rest and weariness of the mental or physical nature are almost impossibilities. From youth up, through the course of his self-denying and varied studies, and both as pastor and bishop, his entire life has been made up of *thought* and *effort*. His countenance tells the story of intellectual aspirations and of his never-faltering spirit. It declares that his yearnings are for intellectual, moral, and religious advancement, and it shows that decision and sternness of purpose which seldom fail to secure success in any plan. Intercourse with the bishop can only confirm this judgment of him. Gentlemanly and courteous, he is always reserved. In his opinions he is ever consistent and frank, and they testify to sterling traits of character, as well as the largest intelligence and the most absorbing piety. He stands before you the scholarly gentleman, the serious-minded Christian, and one who will teach you, by the example of his life, under no circumstances whatever, to weary of expanding and adorning the mind, and purifying and redeeming the soul.

Bishop Janes is a calm, unassuming preacher. His voice is feeble, so much so, that in an ordinary conversation it requires close attention to hear what he says, and in public he speaks with evident labor, at lengthy intervals, however, being decidedly animated. He has none of that declamatory boisterousness common with Methodist preachers, and his whole delivery is thoughtful and subdued. Whether his sermon is written, or, as is generally the case, extempore, it has the same features of premeditation, close, critical reasoning, and devout, religious sentiment.

REV. DANIEL V. M. JOHNSON,
RECTOR OF ST. MARY'S EPISCOPAL CHURCH,
BROOKLYN

REV. DANIEL V. M. JOHNSON was born in Brooklyn, June 7th, 1812. He received an academic education, and was graduated at the Episcopal General Theological Seminary, New York, in 1835. He was ordained deacon in the same year, and priest in 1836. After a short period at Trinity, now St. Luke's Church, Brooklyn, he went to the west, where he officiated until ill-health obliged his return to his native city. In the fall of 1842 he became rector of St. John's Church, Islip, Long Island, and thus continued for nearly five years. He was next called to the Holy Comforter, floating chapel, New York, and, after a service of nine years to the parish of St. Mary's, Brooklyn, founded by himself long previously as a free church. A new edifice was completed in 1859, on a new site on Classon avenue, the whole property costing \$30,000. The congregation is composed of over two hundred families and three hundred communicants.

Mr. Johnson has always declined to have any of his sermons published, and reprehends the practice. In this matter he seems to run counter to the generally entertained impression that good seed cannot be too widely scattered.

He is a person under the medium height, of a well-knit frame and somewhat muscular appearance. In early life he suffered the loss of an eye, which, however, is not much noticed, as he wears spectacles. His face has a pleasant, though decided expression. It is readily to be seen that he is a strict, conscientious man, and one never given to frivolity, and scarcely to smiles. His head bespeaks a practical rather than a keen or brilliant mind. As far as everyday affairs are concerned; as far as his judgment is called into exercise in regard to the common-sense rules of duty; as far as culture may be turned to account in a plain, methodical way, he is a man of great value to his congregation and friends. In these particulars

he never makes a mistake, and those who have enjoyed his counsel in times of affliction, when the judgment was at fault, when the road of duty was not clear, and when the common sense of theology was sought for, have found him a rare and experienced guide.

Mr. Johnson's life has been very remarkable for constant and severe labor in his profession. Under manifold and the most discouraging difficulties, he has steadily pursued his work of devotion and faith. He has been in poor parishes—among the sailors, and at times pressed upon by a weight of discouragement, in reference to all concerning him, that few could have supported. But, with a sole and confident reliance on the promises of his religion, he has breasted every storm and surmounted thickening difficulties, ever standing a noble example to his fellow Christians. Without question this toiling, suffering, faithful life is the true evidence of the Master's spirit. It is the humble and retired walks of Christian usefulness, the seeking of new fields, and the ingathering of the lowly that exhibit the highest traits of the sanctified man.

Consider for a moment a picture of one of the classes of clergymen. He is prayerful, patient, and poor. He asks little of Providence; and would be satisfied with less than he gets. He wears shabby clothing, and he reduces his family expenses down to the lowest figure, and saves something for those worse off than himself. Early in the morning and late into the night he is occupied with study, prayer, or some duty in the cause of sinners. He preaches not only in his own church, but for the feeble organizations round about; he goes among the Sabbath schools with books, and he is constantly originating new plans for the enlargement of his own work and the benefit of the church. He never falters; he never complains; he never stops the moral plow to which he has set his hand. A large family grow up about him, and if he has one desire above another it is to educate his children and make them useful members of society. Worn down with his severe labors, perhaps actually prostrated by ill-health, he finds difficulties and disappointments pursue his steps, and at times sorrow and gloom seem to have overwhelmed him. But in the darkest hour he beholds the face of his God shining upon him, and when his fellow-men, knowing his situation, expect him to faint and despair, he is sustained by an anchor and encouraged by an inspiration which come from above. He struggles on; he keeps busy in the same heroic labor of Christian love, only to close his efforts with his pure, martyr-like life.

This picture is a just representation of Mr. Johnson. Happily he has been successful in his work; and now, in the descending road of life, he finds himself at the summit of his ambition. It is not to labor less, not to repose on laurels obtained, not to think that there is anything less of patience and toil. But it is that he has been able to gather a congregation who esteem his labors, and who have stationed him in a temple forever free to all. In a distant part of the city, in a field which he has diligently cultivated through years of barrenness, he may well appreciate the fruit of which he is the husbandman.

Mr. Johnson preaches a plain, solid sermon. He has drawn about him a class of people who want the truth in its plainest dress; and he never disappoints them. Dealing much in common-place ideas, and following very strictly the beaten path laid out by the learned of the church, with very little that is original, he preaches a sermon abounding in common-sense argument and religious counsel. His voice is somewhat harsh. He reads effectively, and at times shows considerable animation. This animation, however, is with no idea of display, but comes from earnestness of personal conviction and feeling.

If in the byways of Brooklyn there is a poor sinner seeking an altar free to all comers, and a preacher wholly devoted to the salvation of souls, let him or her attend Mr. Johnson's ministrations.

REV. DAVID B. JUTTEN, A. M.,
PASTOR OF THE SIXTEENTH STREET BAPTIST
CHURCH, NEW YORK.

REV. DAVID B. JUTTEN, A. M., was born in New York, January 7th, 1844. After attending different public schools of the city, he went to Madison University, at Hamilton, New York, where he was graduated in 1867. He then took a theological course in the same institution, which was completed in 1870. While at the University he took temporary charge of a church in Central New York, and after graduation went for a short time to one in New Jersey. At the last named period his health was not good, and he was seeking its restoration. During 1870 he was called to the E Street Baptist Church, Washington City, where he remained three years. Having accepted a call to the Sixteenth Street Church, New York, as the successor of the Rev. Dr. William S. Mikels, he was installed on the last Sunday in June, 1873.

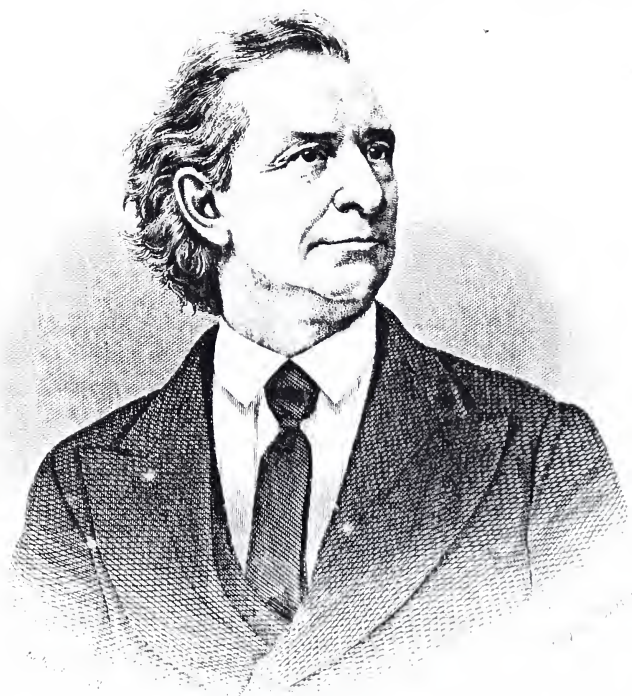
The Sixteenth Street Baptist Church was organized in October, 1833, with eighteen members, of whom ten were females and eight males. The first preaching was in a hall in Eighteenth street, and Rev. David Bernard was called as the first pastor. Rev. Dr. Alonzo Wheelock was with the congregation nearly seven years, and Rev. J. W. Taggart about eight years. Dr. Mikels was the next pastor, and thus remained for a period of sixteen years, until May, 1873, when impaired health obliged him to resign.

Two pastors have temporarily supplied the pulpit, one of whom was the Rev. Dr. Hodge, a noted name in the Baptist denomination. In 1839 a new church edifice was built in Sixteenth street, near Eighth avenue, which was greatly enlarged in 1857, at a cost of some fourteen thousand dollars. The members now number between seven and eight hundred persons. The regular Sunday school has five

hundred scholars and sixty officers and teachers, and a Mission school has been established in Hudson street.

Mr. Jutten is of the medium height, and equally proportioned. His head is of good size and form, while the face is expressive of an amiable character. His greeting to all is frank and sincere. A very short acquaintance with him shows him to you as he will always be found. He is plain, matter-of-fact, and honest in all that he says and does, making no pretensions in any particular, but quickly proving himself to you, in both mind and conduct, to be a man of the most commendable qualities. Calm and self-possessed in his nature, he is one who never hesitates in the line of his duty, nor is he ever at a loss to know exactly what it is. Socially there can be no person more agreeable and more interesting with the young and old, and in his public character there is the same adaptability and harmony of the individual with his position.

Mr. Jutten is by no means a fanatic or bigot, but at the same time he is a clergyman of very deep and earnest religious convictions. His own life is measured by strict and conscientious rules of personal action, and he seeks through it, and by his teachings in the pulpit, and out of it, to illustrate, not only the necessity for the religious culture of every person, but the pleasure and profit in it. Thus impressed, he preaches with peculiar force and pathos. He does not seem to be desirous of making any display of his own talents, but he prayerfully and earnestly calls to the unconverted to be saved, and upon all to look closely to the acts of every hour of their existence. He argues with a great deal of power, for his scholarly ability is by no means limited, and his eloquence, though calm and modest, is very effective. Hence, in the Rev. David B. Jutten, the Baptist ministry has a most devoted and efficient representative, and the community at large one of its strong champions against evil.



Yours Very Truly
John A. Simons

REV. JOSEPH KIMBALL, D. D.,
PASTOR OF THE FIRST REFORMED CHURCH,
BROOKLYN.

REV. DR. JOSEPH KIMBALL was born at Newburgh, New York, August 10th, 1820. His academic course was pursued at his native place. He was graduated at Union College in 1839, and in theology at the Associate Reformed Seminary in 1844. He was ordained in the latter year, and first settled at Hamptonburgh, Orange County, New York, where he remained eight years. After this he went to a church in Washington county, where he continued two years and a half, and then to a Presbyterian Church at Brookport, New York, over which he officiated for seven years. He next accepted a call to the Fishkill Reformed (then Dutch) Church, where he labored for two years and a half, and was thence called to his present field, the First Reformed Church of Brooklyn, where he was installed November 21st, 1865.

The organization of the First Reformed Church dates as far back as when the colony was under the Dutch *regime*. The records show that two hundred and nineteen years ago, in the year 1654, Governor Stuyvesant, then little less than the omnipotent ruler of the colony, ordered the inhabitants of Flatbush, Brooklyn, and Flatlands, to prepare timber and materials to build a church at Flatbush—which was the county town. On the 6th of August, 1655, the scout (Sheriff) was ordered to convene the inhabitants of the county, for the purpose of ascertaining whether they would approve of the Rev. Johannis Polhemus as their minister, and what salary they would pay him. It appears that the people approved of Mr. Polhemus, and agreed to pay him one thousand and forty guilders (\$416) per year. The churches of Flatbush, Brooklyn, and Flatlands were known as collegiate churches—the appointed minister making a circuit of them from Sabbath to Sabbath. In 1785 the Dutch church at Gravesend became one of the collegiate churches. The union of the churches terminated in 1787 by the Flatbush church calling a minister of their own.

Brooklyn certainly had a church edifice before the first church was built at Flatbush, and probably a parsonage also, but where they were situated is unknown. The first church of which there is a distinct record was built in 1666, on the public road, and rebuilt in 1766. The site was adjacent to the present location of the edifice of the first Church on Joralemon street. There were no other churches in the county of Kings than the Reformed Dutch churches before the year 1785. In that year a dissenting Episcopal clergyman gathered a few hearers, which subsequently formed the nucleus of the first Episcopal congregation in Brooklyn. The Dutch churches supported all the poor of the county until the year 1784. The English governors were not favorably disposed toward either the Dutch churches or people. In 1694, Governor Fletcher attempted to throw the support of the Episcopal church upon the whole colony, but the House of Assembly refused to concur with him, which offended his excellency. Lord Cornbury became governor in 1702. He was the vilest governor who ever ruled in America; a church robber, and a persecutor of the Dutch, the Presbyterians, and the French colonists. Among his infamous proceedings was the imprisonment of the Presbyterian ministers who attempted to preach in the city of New York without his license, and the denouncing of the Dutch for offering these men the use of their church.

The First congregation was largely made up of the old Dutch families of Long Island, and for many years sheds were provided for those who came a long distance with their carriages. All the fine church buildings now in the vicinity, and, in fact, all the city improvements of that busy and elegant portion of the city, have risen in the fields with which the First church was for so long a period surrounded. The congregation for many years was in charge of the late esteemed Rev. Dr. Dwight. In 1860, Rev. Dr. A. A. Willets, of Philadelphia, was called, who remained several years, and was succeeded, after an interval of about six months, by Rev. Dr. Kimball.

Dr. Kimball received his degree of D. D. from Rutgers College, at New Brunswick, New Jersey, in 1866. His publications consist of various occasional sermons.

Dr. Kimball is about of the medium height and equally proportioned. He goes with active, quick steps, and whatever he does is done rather impulsively. His head is of the average size, with regular features, which show him to be a person of very amiable characteristics. His complexion is fair, with luminous eyes, which impart

their bright beams to his whole countenance. While he is not without dignity, he is so affable and courteous that it places no reserve upon the intercourse of any one with him. His taste and disposition in all things lead him to prefer simplicity and frankness of character, and he exemplifies them in his conduct on all occasions.

Dr. Kimball's sermons are beautiful compositions, and while they do not lack in scholarship, this is not their distinguishing excellence. Their great peculiarity is the strong and cheerful religious faith with which they abound, and the affecting pathos with which the appeal is made to the feelings. He touches the springs of the heart's emotions as delicately, while as potently, as ever an enchanter touched with his wand, and he draws them forth in overwhelming floods. His power is in a soft musical voice, in his happy selection of language, and in his knowledge of the human character and heart.

There is genuine refreshment for mind and heart in the sermons of Dr. Kimball. You are not startled by those intellectual thunderings which characterized the sensational pulpit orators, nor are you fascinated by the flowery imagery of the sentimental preachers, but you are interested by the forcible statement of serious truths, and charmed and melted by the affectionate and appropriate language which is employed. The most sluggish mind awakens and expands under such teachings, and the heart, be it of stone, softens and yearns for better things under such appeals. Nothing that is said appears to be intended for profundity, or even eloquence, but it seems like words in good season spoken by a competent and friendly counselor. There is a pathetic style of preaching which has no pretension whatever to either learning or logic. Dr. Kimball's style differs entirely from this, for, while it is tender and full of emotional passages, it is altogether powerful in thought. He speaks as a scholar and thorough student of the Scriptures, and at the same time with a heart overflowing with tenderness.

Dr. Kimball is always to be found treading quietly and faithfully in the paths of pastoral duty, rather than seeking public notice. He has attained a high rank in the Presbyterian and Reformed denominations for his talents, and he has now the first place in public regard; but all this has been quite unsought by him, for his incessant energies have been devoted to the practical work of the ministry and not at all to schemes of ambition. He is unselfish and unthinking of fame; but his noble and consistent action in all spheres of duty has naturally given him great social and public influence.

REV. G. FREDERICK KROTEL, D. D.,
PASTOR OF THE LUTHERAN CHURCH OF THE
HOLY TRINITY, NEW YORK.

REV. DR. G. FREDERICK KROTEL was born in the Kingdom of Wurtemberg, Germany, February 4th, 1826. His parents emigrated to this country when he was four years of age, and took up their abode in Philadelphia, where he passed most of his life. He was graduated at the University of Pennsylvania, Philadelphia, in 1846, and pursued a private theological course under the Rev. Dr. Denme. He entered the ministry in 1848, in connection with the Lutheran Synod of Pennsylvania, and was installed over a small congregation in the suburbs of Philadelphia, where he remained one year. He next went to Lebanon, Pennsylvania, to the Salem Church, where he officiated until 1853. After this he went to Trinity Church, Lancaster, where he labored until the close of 1861, when he accepted a call to St. Mark's Church, Philadelphia. In April, 1868, he commenced his duties as pastor of his present congregation, the Evangelical Lutheran Church of the Holy Trinity.

This congregation is a new Lutheran organization, which was founded by Dr. Krotel at the period named. It grew out of the different Lutheran congregations then in existence in New York, and mainly out of St. James' Lutheran church. All the Lutheran congregations in this city, except Holy Trinity and St. James' are German, and the preaching is in that language. St. James' Church is on the east side of the city, and it was thought necessary to have an English Lutheran church on the west side, and in accordance with this view the church of the Holy Trinity was established. The church edifice occupied by the Reformed congregation under the care of Rev. Dr. Alexander R. Thompson, in Twentieth street, near Sixth avenue, was leased for one year, and regular services commenced. The congregation purchased this church for about sixty thousand dollars. The church began with eighty members, and there has been



